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A MEMOIR

ON

The Life and Character

OF THE

Rev. Prince Demetrius A. de Gallitzin,

Founder of Loretto and Catholicity

IN CAMBRIA COUNTY, PA.

Apostle of the Alleghanies.

BY VERY REV. THOMAS HEYDEN,

OF BEDFORD, PA.

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TO THE

Most Eminent Rev. Cardinal Paul Cullen,

Primate of Ireland, Archbishop of Dublin, Delegate Apostol.

The Ornament of the Church, the Glory of Ireland, and the Warm Friend of all Catholic Interests in America,

This Memoir,

Of a Deboted American Missionary,

Is most Respectfully Inscribed

By his Eminences' most Grateful and Humble Serbant,

THOMAS HEYDEN.

Preface.

The Author of this sketch who, for almost a quarter of a century, had been bound by the closest bonds of amity with the Reverend Prince, has been frequently urged by respected friends, to compose and publish a notice of his life. The reason of this application to him, doubtless, was the well known fact of the great friendship between the parties—the circumstances of his having assisted at his dying moments—his having twice preached his funeral sermon, viz: first, on the day of his interment; again, on the removal of his remains to the new monument; his having lectured several times on his life and services, besides his being well acquainted with the history of Loretto, and its large congregation.

The writer could not resist any longer the many appeals made to him to give to the public all the reminiscences he had of his lamented friend.

Moreover, he became alarmed, lest many traits of his life would quickly be forgotten and perish, if not at once secured and perpetuated by the press. If this labor of love was not attended to presently, it was said, that the few remaining contemporaries of the Rev. Prince Gallitzin would soon sink into the tomb, and thus much important material for his life would be lost forever.

In truth, an English narrative of his career should have been published twenty years ago, when all the old families and prominent first settlers of his parish

were still living, and when all the traditions and minute circumstances of his missionary toils were fresh in the memories of all.

Though late in performing this office of friendship, the writer has at last entered upon this pleasing task of "gathering up the fragments lest they be lost." His hope is that this humble—very imperfect sketch will be suggestive—may be the means of awakening public attention to the merits of this extraordinary man, and raise up some more competent biographer who will do justice to his memory. Divine inspiration tells us "not to praise a man during his life," as if it were said, says St. Augustin, "praise him after life, glorify him at the end of his career, because then praise is more usefully bestowed, when the praiser cannot be influenced by a motive of flattery, and the praised cannot be tempted to elation of heart." *Ne laudes hominem in vita sua; tanquam si diceret; Lauda post mortem—magnifica post consummationem. Duplici enim ex causa utilius est hominum magis memoriæ laudem dare quam vitæ; ut illo potissimum tempore merita sanctitatis extollas, quando nec laudantem adulatio moveat, nec laudatum tentet elatio.*

Bedford, Pa., *August*, 1869.

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Chapter I.

How Interesting his Life--His Ancestors

Prince Demetrius.

E are so constituted by nature, that we are forced to admire and extol any arduous, perilous project, commenced and carried on to completion, out of the ordinary course of mortals—beyond what the common run would attempt. The discovery of America by the wonderful man of Genoa—Christopher Columbus; the achieve-

ment of American Independence by George Washington astonish us by the boldness and successful issue of the work consummated by these almost inspired men. We are not or we ought not to be less moved, when we pass from the contemplation of heroism in the worldly to that of the moral and religious order. By the labors of the patriot the chains that bind the body fall, but by the toils of the spiritual liberator those that fetter the immortal soul are broken. And, if we are to measure the magnitude of events by their results, those effected by the heroes of faith infinitely surpass all that has been accomplished by the demi-gods of fame. The deeds

of a Francis Xavier, or of a Vincent de Paul, can compete with those of the most renowned in secular annals. However little we may be given to enthusiasm or to the marvelous, yet we shall be obliged to acknowledge that in the life and career of Rev. Prince Demetrius Augustine de Gallitzin, there is food for the most romantically inclined mind—for even the most enthusiastic readers of Oriental tales.

Here, we have had in our midst, in Western Pennsylvania, as priest, as missionary and founder of a vast Catholic colony, a Prince of almost fabulous high descent, an heir of a long line of princes, generals, heroes —a scion of the noblest, proudest

house in Europe, (his ancestors being among the most renowned in Russian story,) abandoning all that is great and dazzling in the estimation of men for the humble missionary's obscurity and privations, on the top of a wild mountain, without the slightest hope or prospect of any reward except in *the place* of rewards. I feel and own my entire inadequacy to the task of doing justice to the services and sacrifices of this great ornament of our American Church; but there is one thing that consoles and emboldens me; the facts of his beautiful career need no eloquence—no embellishment—they speak for themselves—they go direct to our hearts. When we are

reviewing the lives of great men we naturally wish to inquire into the sources and origin of their greatness; and the first thought that engages our attention is the question, who were their progenitors, whence their training, who their educators? It is thus we go up to the wellspring of all their glorious doings and darings.

The Gallitzin family, according to the researches of a late writer, derives its origin from Gedemine, a Lithuanian Prince, and can claim as branches and descendants, rulers in Poland, Hungary and Bohemia. Some are known in history, as distinguished statesmen; some were Councillors of Peter, the Great;

others, Ambassadors at foreign courts, and even reformers and civilizers of Russian arbitrary manners and institutions. It was a Prince Gallitzin that defeated utterly the redoubtable Charles XII, of Sweden, on the celebrated battle-field of Pultowa.

But we are more interested in the immediate connexions—the parents of the missionary prince and pioneer of the Alleghanies.

His father, Prince Demetrius, was Russian Ambassador at the Courts of France and the Netherlands, Chamberlain and Privy Counsellor for the celebrated Catharine II, Empress of Russia. He became unfortunately the friend of Voltaire and

Diderot, and for aught we know, died, as he had lived, a disciple of that atheistical school. These infidel philosophers, during his fourteen years' residence at Paris, flattered his vanity by praising him for the interest he took in science.—During his long stay in the French capital, he made important collections of curiosities and antiquities to enrich the gallery of Tzareskoe Selo, an imperial palace five leagues from St. Petersburgh, the favorite summer resort of the Emperor.

Chapter II.

His Mother, Princess Amelia.

IT is therefore to the other side of the house that we have to look for the religious and useful training of our Gallitzin. We all know that the mother, if enlightened and every way accomplished, has the larger share in moulding the future character of children for usefulness or fame.—We are naturally prone to trace their success or failure, on the world's stage, to judicious or de-

fective parental training. When we recognize the impress of a great man in his writings or actions, we instinctively ask — who were his parents? What did they do for him? Who does not, without feeling the most thrilling interest hear or read any account of Lætitia, the mother of Napoleon, the First, or of Martha, the mother of Washington.

The mother of the subject of this Memoir, was born Countess De Schmettan, daughter of one of the heroes of Frederick, the Great, Field Marshal Count De Schmettan, and of the Countess of Ruffert. Her two brothers were distinguished officers in the Russian service;

one of them fell in the battle of Zena.

We are, in part, indebted for the following account of Princess Amelia, mother of our Gallitzin, to a widely circulated work which being from a Protestant pen, I prefer quoting on this occasion: "This lady, born at Berlin, in Prussia, August 28th, 1748, was remarkable for her literary culture, her grace and amiable disposition, her sympathetic relations with scholars and poets; but above all her ardent piety which found its most congenial element in the mystic and venerable sanctities of Roman Catholicism. She took up her residence at the city of Munster, in Westpha-

lia, where she gathered around her a circle of learned companions. She largely contributed to the conversion of De Stolberg to Roman Catholicism, and called forth that great movement which for a considerable period characterized many circles of German society."

At the age of four years, she was placed for her education at a boarding school, in Breslau, the capital of Silesia, on the river Oder. Here she remained until she attained her ninth year. She had been brought up a Catholic from childhood. She was distinguished not only for the beauty of her person, but also for her piety and her edifying frequentation of the Sacrament of Penance,

to the reception of which she would often bring such deep-felt contrition as to be dissolved into tears.

On one occasion, as she passed through the Church to the Confessional, she was greeted by the voice of flattery, which ever since the first flatterer in Paradise seldom fails to produce evil. She overheard some one remark, *what an angel!* words which had upon her future conduct the most pernicious influence. She became a victim of pride and vanity. She had also subsequently the misfortune to fall into the hands of an infidel teacher who left nothing untried to give her mind an irreligious bias. Her matrimonial alliance with Prince Demetrius Gallit-

zin contributed still more to expose her to the meshes of infidelity. The philosopher Diderot, her husband's bosom friend, endeavoured very much to win the Princess over to his atheistical system; but though she was more than indifferent on the momentous subject of religion, her naturally strong mind discovered the hollowness of his reasoning. It was remarked that she would frequently puzzle the infidel philosopher, by the little interrogative *Why?* And as he could not satisfy her objections, she was determined thoroughly to examine the grounds of revelation. Though having but a slim share of religion herself, she was determined to instruct

her children in some creed; she opened the Bible merely for the purpose of teaching her children the historical portion of it.

The beauty of revealed truth, notwithstanding the impediments of indifference and unbelief which it found in her, would sometimes strike her—her mind being of that mould which, according to Tertullian, is naturally *Christian*. It was not, however, until 1783 that she began seriously to think of religion at Munster, in Westphalia, whither she had gone to profit by the learning and piety of De Furstenberg, a celebrated patron of education, and that she might superintend more effectually the education of

her children. Whilst here she was attacked by a most alarming sickness, which threatened her life; her friend, De Furstenberg, sent her his confessor, Rev. Dr. Overberg, to speak to her on the subject of religion. Though no decisive consequence immediately followed, still an impression was made which, in due time, God was to develop.—She recovered from her malady, and, during three years, religion was her great and only affair of study. It pleased God to open her eyes to the truth and beauty of the Catholic faith in 1786, through the instrumentality of De Furstenberg and Overberg, both renowned in Germany for their efforts in the cause of religion and learning. It

was this year she made her first communion on the Feast of St. Augustine, towards whom she had a special devotion. It is to the happy influence and bright example of his mother, to whom, under God, we must mainly ascribe the conversion of young Demetrius.

As the illustrious Bishop of Milan, St. Ambrose, consoled the mother of Augustine, when he used to say to the weeping Monica, "that it was impossible for a son to be lost for whom so many tears were shed;" so we may believe that the pious De Furstenberg cheered, in a similar manner, this good lady in her intense solicitude for the spiritual welfare of a son whom she so tenderly loved.

Chapter III.

His Birth--Education.

THE Rev. Prince Demetrius Augustine De Gallitzin was born the 22d of December, 1770, at the Hague in Holland, where his father, Prince Demetrius, was Ambassador of Russia at that time. He was decorated with military titles from his very birth. It being the privilege of Ambassadors that their children should be considered citizens of the country which they represent abroad, no matter

where born, the Rev. Prince always professed himself a Russian, though he evinced strong propensities towards Germany, and gave the name of Munster to one of the towns on the mountain in honor of the German city of this name, where his good mother so long resided, and not, as some erroneously think, on account of Munster, a Province of Ireland.

When the young prince and heir of the great Gallitzin house first saw the light, what brilliant hopes, what magnificent speculations were entertained by the jubilant parents as to the future of the new-born babe! The ambitious father, no doubt, thought that he had now secured "a vessel of election" to carry out

his worldly aspirations—an heir who was to perpetuate his name, and fame, and the honor of his house. But how conflicting are often man's ways with those of heaven! How opposite to the plans of God were those of this carnal-minded father, as we shall see in the beautiful life of his son.

Born and bred in the schismatical Greek Church, and subsequently a disbeliever in revelation, in one of his early works, he thus alludes to his religious difficulties, and his final escape from the snares of infidelity in his younger days—"I lived during fifteen years in a Catholic country, under a Catholic government, where both the spiritual

and temporal power were united in the same person. The reigning Prince in that country was our Archbishop. During a great part of that time, I was not a member of the Catholic Church. An intimacy which existed between our family and a certain celebrated French philosopher, had produced a contempt for religion. Raised in prejudice against Revelation, I felt every disposition to ridicule those very principles and practices which I have adopted since. I only mention this circumstance to convince you that my observations at that time being those of an enemy, and not of a bigoted member of the Catholic Church, are, in the eyes of

a Protestant, the more entitled to credit; and from the same motive, I shall also add, that during those unfortunate years of my infidelity, particular care was taken not to permit any clergyman to come near me. Thanks to the God of infinite mercy, the clouds of infidelity were dispersed and revelation adopted in our family. I soon felt the necessity of investigating the different religious systems, in order to find the true one. Although I was born a member of the Greek Church, and although all my male relations were either Greeks or Protestants, yet did I resolve to embrace that religion only which, upon impartial inquiry, should appear to me to be

the pure religion of Jesus Christ. My choice fell upon the Catholic Church, and at the age of about seventeen, I became a member of that Church."

With regard to his early education, it must have been most felicitous and extraordinary. And in proof of this, I have only to mention that it was under the guidance of Princess Amelia, his enlightened mother, then standing in the front rank of the most literary lady celebrities in Germany. In her retirement at Munster, then famed for its learned circles, this incomparable woman devotes herself to the education of her two children, Maria Anna, afterwards Princess

De Salm, and Prince Demetrius, the future humble missionary of Western Pennsylvania.

The choicest spirits of the age contributed to the literary culture and training of the young Gallitzin, Hemsterhuis, Hamar, Jacobi, Goethe, the renowned poet, formed a part of the learned Court which his mother attracted around her during her sojourn in the city of Munster. Remarkable herself for mental acumen and high attainments in *belles lettres*, she undertook, and most happily carried on the primary and most important department of the education of her children. She availed herself of all the educational lights and facili-

ties of the times. The best schools of Munster and the Hague were brought into requisition by her, to promote the advancement of her son in polite letters. Nor was his religious education entirely neglected in his secular course. Under the wise direction of Baron De Furstenberg, Grand Vicar and Premier of the Prince-Bishop of Munster, and of Rev. Dr. Overberg, her Confessor, celebrated for his zeal in promoting the cause of education and founding schools; the Princess Amelia prosecuted most earnestly the two principal objects she had in view, viz: her own and her children's sanctification, together with their thorough intellectual training.

Chapter IV.

Military Life--Travels--Conversion.

AFTER having gone through a brilliant educational course, and being destined for the profession of arms, in the Russian service, the time when he was to make his military *debut* having arrived, our Gallitzin was appointed aid-de-camp to the Austrian General Von Lilien, who commanded an army in Brabant, at the opening of the first campaign against the French Jacobins. The

sudden death of the Emperor Leopold, and the murder of the King of Sweden, by Ankerstrom, both suspected to be the work of Jacobins, who had declared war against all kings and all religions, caused a very strict order to be issued by Austria and Prussia, to exclude all foreigners from military offices. In consequence of this order, the young Gallitzin is debarred from participation in this war. Russia not taking any part in it, there was no opportunity for him to continue in his military career. It was therefore determined on by his parents, that he should spend two years in travelling for his improvement, and as the grand tour through Europe

had become impracticable, on account of the war, it was resolved that he should undertake a voyage to America, the West Indies, and other foreign lands. Thus, in the designs of heaven do we owe our greatest missionary to the greatest calamity, viz: to the French Revolution, and the convulsions caused by the infidels of Europe. When he came to this country, he had nothing else in view but to pursue his tour through the States, to qualify himself for his original vocation, a military life—to fit himself for his exalted position at home. But how different from ours are the adorable designs of Providence which turns events and circum-

stances to the accomplishment of its inscrutable purposes. At the age of 22, this young prince forsaking parents, friends and sacred home, resolves to visit the New World, which Washington and his brave companions in arms had lately freed from British thraldom. He embarks at Rotterdam, in Holland, on the 18th of August, 1792, and lands in Baltimore, October the 28th, provided with letters of introduction to Bishop Carroll. He flies from the turmoils and revolutions of the Old World, in company with the saintly Father Brosius; and no sooner does he approach our shores, than inspired from above, he looks down with con-

tempt upon all sublunary things, and renounces the world with all its facinations and charms, which for him meant the relinquishment of a princely fortune—the renunciation of the loftiest rank of nobility, that he, who from his cradle was destined for the highest military grade in the imperial army, must now give up everything prized by earth, and embrace everything contrary to what the world admires. I am almost tempted to apply to this converted Russian Prince, the words of Remigius to Clovis. "Bend thy neck, proud Sicambrian, to the yoke of the all-powerful God, and trample under thy feet the gods thou hast hitherto

adored." Thy sword and thy honors, O Gallitzin! thy hopes and thy aspirations renounced in obedience to the call of heaven, shall henceforth for thee form a more acceptable sacrifice to the most High, than all other victims that could be offered. "For doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed. For obedience is better than sacrifices, and to hearken rather than the fat of rams."

Chapter V.

Becomes an Ecclesiastic--Evidence of Vocation.

HAVING received the most finished education for a man of the world, "one befitting his rank and expectations, and that particularly qualified him for a military life—being learned in all that was required to form an eloquent and accomplished gentleman of the last century," he is well prepared, ripe and ready for undergo-

ing the discipline of an ecclesiastical education. Not to speak of his knowledge of the ancient classics, of mathematics, and his acquaintance with the fine arts, painting, drawing, music, &c., he could speak with fluency, and write with elegance, the modern languages, German, French, Italian, English. Enriched thus with the spoils of Greece and Rome—with all the appliances of the best educational training—completely fitted for any profession whatever, he entered, as Theological student, the well-known Seminary of St. Sulpice, at Baltimore, where the *elite* of French Priests, the Nagots and Tessiers, refugees from revolutionary France,

had just founded a lay-college and ecclesiastical house.

The determining cause of his abandoning his brilliant fortunes and embracing the priestly state, is related with great candor by himself, in a brief autobiography which he has left behind him, and from which I quote the following: "Having landed in Baltimore, October 28th, with letters of introduction to Right Rev. Bishop Carroll, I had nothing in view but to pursue my journey through the States, and to qualify myself for my original vocation, the profession of arms.—However, the unexpected and incredible success of the Jacobins, the subversion of social order and reli-

gion, and the dreadful convulsions in all the countries of Europe, on one side, compared with the tranquil, peaceable, happy condition of the United States, together with some serious considerations naturally suggested by those events, on the vanity of worldly grandeur and preferment, and many other things which would be too tedious to mention, caused me, with the advice of the Rt. Rev. Bishop Carroll, to renounce my schemes of pride and ambition and to embrace the clerical profession for the benefit of the American Mission."

In taking this irrevocable-important step, he was actuated by the same motives that swayed a Xavier or a Francis Borgia. In this mo-

ment of his perpetual sacrifice of himself to God's glory, the feelings of his inmost soul may be gathered from a letter which he wrote at the time to a clergyman of Munster in Germany. In it "he begs him to dispose his mother for the step he had finally taken, and informs him that he had sacrificed himself, with all that he possessed, to the service of God and the salvation of his neighbor in America, where the harvest was so great and the laborers so few—where the Missionary had to ride forty or fifty miles a day and undergo difficulties and dangers of every description. He adds that he doubted not his call, as he was willing to submit himself to such arduous labors."

It was in the ecclesiastical seminary already mentioned, that he pursued his theological studies, and with what success we may judge from the testimony of his professors. To his inquiring mother, Princess Amelia, his learned and venerable Superior wrote, shortly after his ordination, as follows: "I never brought to the altar a candidate for Holy Orders about whose vocation I am so certain as I am of that of your son. This is also the opinion of Bishop Carroll, and of all who know him." The very useful and widely celebrated tracts which he afterwards published in defence of religion, attest the solidity of his theological studies at St.

Sulpice. He must have exceedingly captivated the esteem of the good Sulpitians, since we find it was seriously contemplated by them to make him a member of their illustrious Institute. But heaven had marked him for another and wider field of usefulness. Bishop Carroll, who had imposed hands upon him the 18th of March, 1795, interfered, and the wants of the American Church were so urgent, that strong as were the inducements to devote himself to sanctity and science in the seclusion of St. Sulpice, he thought himself obliged to make another sacrifice, and embrace the poverty and privations of a Missionary in the United States.

Chapter VI.

Opens his Missionary Career--Estimate of his Estate.

TO have some idea of the extent of his mission and labors, let us forget for a moment the present cheering scene which Western Pennsylvania presents—a flourishing Diocese with a Bishop—one hundred and ten priests, and as many churches and its numerous excellent educational and religious institutions. What now constitutes

the dioceses of Pittsburgh, Erie, and a large part of the Harrisburgh new Episcopal See, was then the missionary field of a single priest—Rev. Prince Gallitzin. If we except the station at Youngstown, Westmoreland, where the Rev. Mr. Brawers had settled a few years before, there was not, from Conawago, in Adams County, to Lake Erie—from the Susquehanna to the Potomac, a solitary priest, church or religious establishment of any kind when he opened his missionary career.—From this statement we may conceive some idea of the incredible privations and toils which he had to encounter in visiting the various

widely remote points where some few Catholics happened to reside.

Our Rev. Prince first exercised the holy ministry in the time-honored settlement of Conawago. He subsequently illustrated whole districts in the several States of Maryland, Virginia and Pennsylvania. Tired of these isolated efforts—this desultory warfare in planting the cross, he chose to concentrate his energies on a single locality—on one point, viz: the wild, bleak and inhospitable regions of the Alleghany, in the year 1799. He was strongly opposed to, and bewailed the fatal custom of immigrants stopping in the Eastern cities, instead of making for the interior of

the country, and thus becoming independent owners of the soil. He was deeply impressed with the conviction that it was by colonization —by forming Catholic settlements, that the Church was best propagated and rooted in this country.

A spiritual empire—a Catholic colony of vast dimensions was the bright vision that dazzled his ardent imagination and filled his whole soul. How natural it was for him, at this moment, to call to mind his almost boundless landed estate in Russia, and wish only that he had it here, in his adopted country, that he might expend it for the extension of Christ's kingdom—for the conversion of souls.

His estate as valued by three of his friends, noblemen of the highest rank, whom he had appointed as his attorneys, consisted:

1st. Of seventy thousand rubles in money. 2d. In real property, the village of Lankoff, in the Government of Waladmir, and the villages Fabanzin and Nikulskin, in the Government of Kostrom, with all the lands, mills and other property thereto belonging, with one thousand two hundred and sixty male subjects.

When he began to make a permanent abode on his mountain fastness, he found but a few families, scattered at wide intervals. His theatre of missionary enterprise

was almost an interminable, howling, trackless wilderness. He selected for his residence a tract of land left to the Church by a pious family, originally from Maryland, the foundress of so many Western Catholic colonies. A rude little wooden church of a few feet was sufficient to contain the small flock that first came to worship on this range of the Alleghany mountains.

Of this humble beginning, he gives the following account to Bishop Carroll, in a letter dated 1809. "Our Church," says he, "which was only begun in the harvest, was finished fit for divine service the night before Christmas. It is about forty-four feet long by

twenty-five feet, built of white pine logs with a shingle roof. I kept service in it on Christmas day for the first time to the very great satisfaction of the whole congregation, who seemed very much moved at a sight which they never saw before.

"There is also a house built for me, sixteen feet by fourteen, besides a little kitchen and stable. I have now, thanks be to God, a little home of my own for the first time since I came to this country."

The furniture of this "little home," supplied by his people, no doubt was similar to that prepared for the prophet Eliseus, by the good woman in the Book of Kings, who

said to her husband, "I perceive this is a holy man who often passeth by us, let us therefore make a little chamber and put a bed in it for him, and a stool and candlestick, that when he cometh to us, he may abide there." Yet, we may easily believe the Rev. Prince was as proud of his Church of pine logs, forty-four by twenty-five, and of his little cabin of sixteen by fourteen, as his quondam master, the Emperor Alexander, could possibly be of any of his grand palaces in and around St. Petersburg.

His rough pine log chapel in the wild bleak woods of the Alleghany, presents a singular contrast to the Gallitzin Chapel of St. Petersburg,

as described by Madame Swetchine, in her interesting correspondence. This Russian lady became a Roman Catholic in France. "Speaking of prayer, I never knew so many circumstances to unite in disposing me to it, as on the occasion of the consecration of Prince Gallitzin's Chapel, which I attended this morning. I have never witnessed a more magical effect—the graceful form of the chapel which is decorated with simple elegance; the mellow golden light with which it is irradiated; the melodious voices, issuing one knew not whence; the quiet pomp of the service; the silence which piety demands and maintains; in short, a species of

actual enchantment, whose remembrance even now transports me. It is only religious thoughts which can produce this effect, and it is always wonderful. The very words which stir to their depths the souls of the simple and ignorant denizens of the desert, seemed to-day to fix the attention of frivolous spirits and excite emotion in the enervated and perhaps, tainted souls of creatures intoxicated by prosperity."

Chapter VII.

Success of his Colony--Is Recalled to Europe, but Declines.

THE character of the Rev. Prince for holiness and zeal, the report of his extraordinary sacrifices for conscience's sake, soon awakened public attention; and numbers flocked from all parts to place themselves under his spiritual standard. They were generally penniless, friendless, houseless; but they ever found in the

expansive charity of the generous Gallitzin, a welcome and a home, even when he himself was disinherited and proscribed by his former sovereign, Alexander, the Autocrat of all the Russias.

To widen the pale of his contemplated Catholic colony, he found it was necessary for him to secure extensive tracts of land for the daily arriving colonists or "movers." These Alleghany lands were owned by opulent individuals in eastern cities, on whose indulgence as to the payment therefor, he had often to throw himself.

How his impulsive heart now yearned to possess his birth-right, his immense inheritance to spend it

all for religion on his chosen mountain ; but he had become a *Catholic priest*, and for a Russian citizen to commit this crime dooms him to confiscation—to proscription, as it did the first Christians under Nero and Diocletian.

However, he strongly hoped that through the blessing of Divine Providence, he might one day obtain from the tyrant's grasp, some portion of his vast estates, that thereby he might be enabled to achieve some important, permanent good for the interests of religion. Through the exertions of powerful friends in Russia, viz: the Imperial Counts Frederick Leopold De Stolberg and Clemens Augustus

De Mervelt, he received at last, a portion of his large fortune; and all of it was faithfully spent for the glory of God, in furthering his great object, a Catholic settlement of the vastest proportions. Calculating now upon the regular remittance of funds arising from the sale of his estates in Europe, he undertook to purchase vast bodies of land. He provided, at his own cost, for the new settlers, articles of clothing, medical stores, flour mills, saw-mills, and other conveniences unknown before in that region, where the newly arrived colonists had to travel forty or fifty miles into the adjacent counties for their bread stuffs and other necessaries.

We may conceive how devoted he was to his severe self-denying life on the desolate summits of the Alleghany, when we are told, that he could not be prevailed on to abandon his Mission-field by a temptation of the most pressing character, urged by every kind of influence calculated to make him yield.

On the 6th of March, 1803, his father, Prince Demetrius, suddenly died at Brunswick, in Saxony. In consequence of this event, the friends of our Rev. Prince in the Old World assured him that it was absolutely necessary for him to return as soon as possible to Europe. As the only son of the deceased

Prince, he was called by every motive of affection, honor and interest to make a voyage to Europe, in order to secure the vast possessions inherited from his father.

His mother, Princess Amelia, wrote to him a most affectionate letter, in which, as an inducement for him to visit the Old World, she set forth, in glowing terms, the advantages which such a voyage would bring to him in furthering his zealous aspirations. The recovery of his princely fortune, she said, would materially advance his philantropic projects of colonization.

She even resolved to apply to the Russian Emperor for permission for her son to re-visit his

country, and she succeeded in her appeal — a proof of her extraordinary influence at the Russian Court, especially when we bear in mind the stringent laws of this despotic government on the subject of expatriation.

According to a Ukase promulgated by the Czars, "Every nobleman going beyond the bounds of the empire for purposes not connected with the pursuits of trade, was only allowed to depart for a certain specified time, not exceeding five years, upon a presentation of several hundred roubles to the foundling hospital. Every Russian subject must instantly return at the citation of the police; for the in-

fringement of this rule, his property is confiscated and his person liable to exile."*

The Princess being fully aware of the great influence which Rt. Rev. Bishop Carroll and Dr. Nagot, his former superior, had over him, wrote also to both these distinguished characters to use their combined efforts to prevail upon him to return immediately to Russia. Impelled by her entreaties, Bishop Carroll summoned to Baltimore our Apostle of the Alleghanies. He promptly abandons his mountain home at the bidding of his ecclesiastical superior. He humbly and modestly states his

* "The Czar and his Court."

reasons for not complying with the attractive invitation to return to his friends and country. His reasons were substantially these: "He was the cause," he said in reply, "of a large number of Catholic families settling in a wild, uncultivated region, where they formed a parish of considerable extent. The Legislature had even contemplated to erect into a county seat his newly founded town of Loretto, and great numbers were added to the settlement." The illustrious Prelate was convinced by the reasons which he gave for declining a European trip, however flattering it might be personally to him. He accordingly wrote to his beloved mother, Prin-

cess Amelia, a most filial letter, in which he says, "Whatever I might gain by the voyage to Europe, in a temporal point of view, cannot, in my estimation, be compared with the loss of a single soul that might be occasioned by my absence."

Chapter VIII.

Hopes of Recovering his Fortune--Russian Decree.

AT the request of Princess Amelia, he had appointed the following conspicuous noblemen as his agents for the recovery of his inheritance: Baron De Furstenberg, Grand Vicar, Prime Minister to the Elector of Cologne, and the Imperial Counts Frederick Leopold De Stolberg and Clemens Augustus De Mervelt, who readily

accepted the commission, and zealously labored to bring it to a successful close. Soon, however, they had to send him disastrous intelligence. They dispatched to him the Decree of the Russian Senate at St. Petersburgh, which can compete with any one ever issued by a Roman Senate against the first Christians, under the persecuting Emperors. The following letter which he received from his illustrious agents, dated 1808, contains the Decree:

"The question concerning your and the Princess, your sister's, claim to your father's property, is so determined by the Senate of St. Petersburgh that you, dearest Prince, in consequence of your *hav-*

ing embraced the Catholic faith and the clerical profession, &c., cannot be admitted to the possession of your deceased father's property, and that therefore your sister, the Princess, is to be considered the sole heiress to the said estate, and is to be put in possession of the same. The Council of State has given the same decision, and the Emperor, by his sanction, has given the sentence the force of law.

"The Princess has, by the laws of Russia, perfect control over the income, but cannot give the property away. However, she is at liberty to sell it, and to dispose of the moneys arising from the sale. You see, then, dearest Prince, that

you are only nominally excluded. Your dear and respected mother often thought it possible and probable that the decision would fall out in this way, and was wont to say, "It is immaterial whether the sentence of Russia be pronounced in favor of both my children or only of my daughter. My son can lose nothing by it." Even in Russia the business is so considered. We, therefore, congratulate you on the happy issue of this business, without minding the killing letter of the law; as in this case the spirit of justice and charity makes up the loss to you."

In the first ages of the Church, those Christians who nobly suffered

for Christ's sake, in fortune, life or limb, were hailed and honored indiscriminately under the common title of "Confessors." In subsequent times, whilst the glorious name of "Martyrs" or witnesses was reserved for those who had generously shed their blood for Christ, the honorable appellation of "Confessors" was bestowed upon those who suffered persecution—who were sentenced to banishment or were despoiled of all their goods for conscience's sake. And, assuredly, we may be allowed to accord this title to the devoted Gallitzin, who, for the Catholic faith and the priesthood, incurred imperial wrath and the forfeiture of all his goods.

He was still in hopes that he would receive from Europe at least the wreck of his princely property. His expectations were chiefly based upon the prospect of eluding the barbarous decree of the Russian Senate, according to the favorable interpretation put upon it by his noble friends Furstenberg, De Stolberg and Mervelt. His hopes were yet more confirmed by a letter from his sister, Princess Maria Anna.—"I need not," she says, "repeat to you that you may be perfectly easy if we only receive the property. Whether under your name or my name, makes no difference amongst us; I shall divide with you faithfully, as I am certain you would

with me. Such was the will of our deceased father, and of our dearest mother; and such also shall be the desire of my affectionate love and devotedness towards you, my dearest brother."

Our Reverend Prince also received from her, after the sentence of his disinheritance, letters full of assurance of her good will towards him. In one of them she thus concludes: "I flatter myself more and more with the hope that I shall die easy and content, when reflecting that God has spared my days in order to save for you a property which you certainly intend to spend for His glory, and wish to have only for this purpose."

The news of her marriage with Prince De Salm damped his buoyant hopes, as he had believed that his sister (forty-eight years old) would never marry, but remain in "single blessedness." He was, however, cheered by a letter which he received from her after her unexpected matrimonial alliance."— "Dearest brother," she says, "my new state of life will not cause the least alteration in the relation that exists between you and me. My husband is too noble-minded to have sought anything else, by forming this connexion, only a helpmate and a friend, would have it, that I should keep full possession of my property, and he declared,

before our marriage, that you should lose nothing by it."

The marriage of his sister with Prince De Salm proved unfortunate. A bankrupt and totally insolvent, he absorbed all his wife's large fortune and blasted the hopes of her worthy brother. All the resources on which he calculated, as the means of sustaining and furthering the prosperity of his dear mountain mission, were swamped by this gambling, profligate German Prince. It is true he received from his sister some casual remittances, but they were few and far between—trivial in the extreme when compared to what he was justly entitled to.

Chapter IX.

Debts and Difficulties.

HOW he got into his difficulties, he informs us himself, in a letter to Bishop Carroll: "Having, shortly after my father's decease, contracted for land to a large amount, and that at a time when it was morally impossible to foresee the vexatious steps and attempts of our relations to wrest from our hands the estate lawfully derived from our ancestors, I find myself suddenly involved without

any possibility of fulfilling my contracts, unless by exposing for sale the very lands I had purchased. This method I tried, as soon as the hopes of getting money from Europe had vanished. But the general depression of business and scarcity of money rendered my endeavors nearly fruitless. My debts increased from year to year, owing to unavoidable expenses and accruing interest; yet the astonishing indulgence of my creditors, and the happy news of the recovery of our estate, kept up my spirits, and caused me to entertain no small hopes of a speedy and favorable change. No doubt such a change will take place, but it will be, in all

probability, too late to prevent the greatest distress to myself as well as to some of my creditors."

It was in consequence of the flattering, but fallacious prospects which I have stated, that he was induced to involve himself heavily in debt. It was on the strength of them that he went on purchasing wide tracts of land; disposing of them and reserving them for Catholic settlers, and encouraging the faint-hearted amongst them to remain, at every possible risk and pecuniary loss to himself. The occupants of the farms, being almost always poor, were unable to pay him any thing on the purchase money; and the lands which were

often purchased from the original owners at too high a rate proved unproductive. But this did not detract any thing from the merit of the princely provider.

The privations and sufferings of these pioneers of the wilderness were sometimes extreme. Murmurs and complaints were occasionally heard; but when soldiers see their generals and officers braving the same fatigues and dangers as themselves, they freely submit to every hardship; even so the Alleghany colonists were softened down, when they witnessed their apostolic leader, the self-sacrificing Gallitzin, suffering with them and faring infinitely worse. Their re-

pinings were soon repressed and even turned into the most buoyant and holy confidence in that Being "who provideth food for the ravens when their young ones cry to God because they have no meat."

It was purely for the interests of religion — it was for the spiritual and temporal welfare of his mountain colony — it was for the prosperity of the great Cambria Catholic settlement that he generously underwent all the hardships and risks of indebtedness even to the liability of unrighteous imprisonment, — and all from the loftiest motive that ever inspired any sacrifice. His beloved flock have had before their eyes innumerable

proofs to convince them how entirely disinterested he was in contracting these debts, and how not a dollar of them was incurred by his personal wants or wastes. His household was regulated by the strictest economy—the economy of the poor. He who had been destined "in princely halls to shine," was clad in the plain home-made stuff of the country. He had but one suit of superfine cloth, and this he never used except when during the session of Congress, he was wont to visit the Ambassador who happened at the time to represent at Washington the Emperor of Russia. His mansion, on the top of the Alleghany mountain, was a small miserable log cabin, not de-

nied to the poorest of the poor. When he contrasted his present desolate wilderness-home with his former but now renounced grandeur, he could truly say with the prodigal in the gospel, "How many hired servants in my father's house have plenty of bread to eat and I here perish with hunger." To liquidate the debts which he had contracted for religion's sake, and to save something for the poor, the accredited members of Jesus made him live in this perpetual penance or daily death, as St. Paul has it, "I die daily."

His little lone cabin, on the wild summit of the Alleghany, presented a strange contrast with the Gallit-

zin palace near Moscow, which is thus described by a late traveller:

"We left the city of Moscow and passed by the Kalouga road, through the long suburbs, filled with huge convents, hospitals and barracks, until we reached the villa of the Gallitzins. This is the most elegant of all the summer residences of the Russian nobility, and for the natural beauty of its situation, is unequalled in the empire. It lies upon the bank of the winding river, and is surrounded with parks and gardens. It had been coveted by the Emperor. His majesty offered its proprietors a large sum of money for this suburban paradise. The Gallitzins re-

fused the money, but immediately offered the estate as a present to their sovereign. The delicacy of the latter would not permit him to accept it as a gift, and for a time the beautiful domain will remain in the possession of its ancient masters."

How noble his principles and practice during the trying period of his indebtedness! How unflinchingly he remained at his post, leaning upon that Providence that never deceived him. "For many are the tribulations of the just, but out of them all the Lord will deliver them."

When urged by his American friends to make a voyage to Eu-

rope, to obtain resources for his church-debts, he would invariably decline. The individual who draws up this "Memoir," once wrote to him on the necessity of his going to Europe for this laudable purpose, and tried to convince him that never did any ecclesiastic from America visit there on such an errand with such certainty of the most felicitous results. The very name of Gallitzin—his noble connexions, as well as the fame of his great sacrifices, it was told him, would secure him the most favorable reception at the European, especially the Catholic, Courts.—He wrote back in reply:

"I am afraid my voyage to Eu-

rope must be deferred *ad Græcas Kalendas.* Being in my 67th year, burdened moreover with the remnant of my debts, reduced from $18,000 to $2,500, I had better spend my few remaining days, if any, in trying to pay off that balance and in preparing for a longer journey."

He considered the desertion of his post, for any human transaction, would wear the appearance of shirking his pecuniary responsibility, and, what to him was infinitely worse, the abandoning of his loved flock. Nay, even when entreated to return to his family, by an authority which he so much respected, his affectionate mother,

Princess Amelia, who assured him that she had obtained for his return the approbation of the Emperor Alexander, he respectfully but firmly declined. As he had made the sacrifice of parents, home, country and all, he was determined that there should be "no robbery in the holocaust." He had put his hand to the plough, and deemed it criminal "to look behind him" after the world and its vain amusements —its pleasures and its politics.

With what heroic fortitude and patience did he not endure the forfeiture of his estates, on account of his becoming *a Catholic* and a *priest!* In a letter to Bishop Carroll, in 1805, he expresses his com-

plete submission to the will of God as follows:

"It was only the 1st of July I received your kind favor and the letters from my mother. In reply to these, I can assure your Lordship that I am perfectly resigned to the will of God, and do not feel the least concern about the loss of my estate, if it is the will of Providence that I should lose it. I had long ago consecrated it, in my own mind, to the service of God and His sanctuary—His will be done."

How well he bore his bitter disappointments—his blasted hopes! He had, on one occasion, been assured, by the most undoubted authority, that soon would be for-

warded to him the very handsome sum that was realized by the sale of his mother's precious collection of Grecian and Roman antiquities and other valuables. This pious lady had bequeathed them to her Confessor, Rev. Dr. Overberg, in trust to be sold for the education of the poor, or some other charitable object. This worthy clergyman, hearing of the privations undergone by her son in America, and considering that his establishment of a Catholic colony at Loretto might well be called a religious foundation, resolved to appropriate to his benefit the proceeds of the sale. He acquainted the Princess de Salm with his intention, and

solicited her to have recourse to the King of Holland, the former friend and condisciple of her brother, for the purpose of inducing him to purchase the Gallitzin collection, as a valuable addition to his own extensive one. The King, faithful to his promise of eternal friendship which, in his youth, he had vowed to Prince Gallitzin, as soon as he heard of his difficulties in America, at once agreed to take this very *recherchè* treasure of antiques at $20,000. This sum was actually deposited by Rev. Dr. Overberg, in the hands of Prince De Salm, with the express understanding that it was to be instantly transmitted to the devoted missionary at Loretto,

in the United States. But he never received more than one-half of this fund with abundant promises of more.

With the most holy equanimity he pressed to his lips the chalice which his master had appointed him to drink, and if he had any regret, it was that of being deprived through the injustice of men of the means of advancing the glory of God to the boundless extent of his wishes.

Chapter X.

Personal Religion--Virtues.

DURING the forty-one years that he incessantly toiled on the Alleghany mountain for the spiritual and temporal welfare of his beloved flock, all his people had the amplest opportunity of knowing him, and all, at this day must be convinced how inadequate even the language of eulogy is to describe the various virtues he exhibited, as father, pastor, teacher, guide. He was in the

fullest sense of the phrase a man of prayer and a man of God. Rude and severe to himself, he was most kind and charitable to all others.—How affable did he not shew himself to the poor man? Was he not the father of the poor, the widow's and the orphan's friend? Like St. Gregory the Great, he had always, besides his own, another family to support, a family of poor, or orphans, to whom he "gave their daily bread." The whole amount of the wreck of his fortune which he spent for religious purposes, could not be less than $150,000. Who in distress ever applied in vain to him? Was it not to secure a provision for the poor, the suffer-

ing members of the Saviour, that made him lead a life of incessant self-denial? How promptly and profusely did he spend in his neighborhood the large remittances which, from time to time, he received from Europe. Had you waited on him the next day, you would not have found a single fraction of the copious sum. It had passed away into the lap of the poor as the shower of yesterday into the thirsty soil. Had some tyrant or intended plunderer of the Church visited his dwelling the following morning and asked him where were kept the treasures of the Church, as the martyr, St. Lawrence was asked, he could, with

the same holy Levite, pointing to the multitude of the indigent whom he had relieved, tell the tyrant: "These are the treasures of the Church." "*Hi sunt thesauri Ecclesiæ.*"

On one occasion he had bestowed a considerable alms, on a seemingly distressed traveller who had very piteously applied to him for help, but who was afterwards found to have spent it in drink at a hotel in the village of Loretto. The hotel keeper at whose house this happened, received back, to his great surprise, the identical five dollar note which, a short time before, he had given the Reverend Prince, on the occasion of the baptism of one

of his children. When he was told of the unworthy use which the beggar had made of his alms, he replied: "I gave it not to him—I gave it to God."

The winter before his death had been extremely severe. Snow had fallen to an usual depth, so that, not only the poor, but many others in competent circumstances fell short of a supply of fuel. It is incredible how many he relieved. Hearing of the distress that prevailed, on this account, in Loretto, the man of God sent word for all who needed, to come to him; forthwith his scanty store was thrown open to all. It might be truly said of him, as it was of the illustrious

Bishop of Kildare and Leighlin. "If his heart had been made of gold, he would have given it all to the poor. Therefore are his goods established in the Lord, and all the churches of the Saints shall declare his praise."

Although naturally *vif* — of a quick and impetuous temperament he, like St. Francis De Sales, so far subdued himself as to be most mild and placable to all though always rigid towards himself. He always showed himself the Prince, as far as magnanimity is concerned, whether pardoning personal injuries or defending the injured.

Being Vicar General, *inter montes*, under Rt. Rev. Dr. Conwell, second

Bishop of Philadelphia, his interference was sometimes solicited by clergymen, when the church of Western Pennsylvania began to expand and priests were multiplied.

Having, on a certain occasion, been appealed to by a clerical friend, who had suffered or believed he had suffered injustice from a brother clergyman, a dignitary; the Reverend Prince at once took the part of the oppressed, and ceased not his efforts until all matters were righted to the satisfaction of the appellant, who was the weaker and more humble litigant.

He was most unmindful of wrongs, but most mindful of favors

bestowed on him. He inscribed injuries on sand and benefits on marble. He often experienced crosses and losses, which would have been trivial to him if he had obtained his princely patrimony, but which sorely tried him as a professor and practiser of evangelical poverty.—Thus when his saw-mill, which he had built for the utility of the public, with great difficulty, out of his limited means, was in one night entirely consumed by fire, through the carelessness of the overseer, whom he had generously remunerated for his former services, he at once received the apology of the reckless employee and hired him again without making any reflex-

ion on his faithlessness. And, subsequently, when the same "unjust steward, whom he had appointed over all his goods," had fraudulently sold, for his own benefit, in Baltimore, a team of horses which he had confided to his care, he immediately pardoned him, when he fell at his feet, owning his delinquency.

His gratitude to his benefactors was conspicuous. Thus he would often declare his affection and high regard for two prince-merchants of Baltimore, John and Thomas Oliver, who had relieved him in his necessities, and awaited his own time for re-payment of their generous loans. This indulgence was

the more creditable to them, as they were not of his religious faith. They are both honorably mentioned in an auto-biographical sketch which is still extant.

He also, in a letter to Bishop Carroll of 1809, records the names of the following charitable gentlemen of Philadelphia who came to his rescue, viz: John and Edward Carrell, Chief Justice Tilghman, Mr. Benjamin Morgan, a lawyer and a Quaker, who loaned him as much as disengaged him from his pressing demands.

He reckoned among his foremost benefactors one of the late Popes. His Holiness, being made aware of his Princely character, and of his

noble endurance and sacrifices, very generously sent him a handsome donation. The Reverend Gallitzin called the attention of the writer of this to the language of the Brief in which His Holiness called him—"*amplitudo tua*"—your greatness.

Smiling and displaying his feeble, delicately formed frame, "I think," said he, "that the good Pope, instead of '*amplitudo tua*,' should have put *tenuitas tua*"—your littleness or tenuity.

He was a most whole-souled, devoted child of the Apostolic See—receiving, with the profoundest and most filial respect, all the oracles that emanated from it. To the decisions of every one of the Supreme

Pontiffs—the Pastor of Pastors—he applied the declaration of the Council of Chalcedon: "*Petrus per Leonem locuutus est*"—Peter has spoken through Leo.

He used to relate, with evident pleasure, an anecdote of the Russian Ambassador at Washington or Chargé d'Affairs, Baron Francis de Maltitz, who had advanced to him $5,000, and took his bond or obligation for this sum. The Reverend Prince visited Washington the next winter, when the Ambassador gave on his account a magnificent entertainment, to which was invited Henry Clay, with the *elite* of the city. Towards the close of the sumptuous dinner, the Reverend

Prince, who sat next to the Ambassador, asked him: "Your Excellency, what about my bond for the $5,000?" His Excellency pulled the bond out of his pocket, showed it to him and then deliberately lighted his segar with it. This was all that was afterwards heard of his bond.

If we admire in our Gallitzin the triumph of grace—if we are struck with his incalculable labors for nearly half a century—with his secluded self-immolation on the Alleghany mountain, far away from the brilliant circles in which he once moved, there is one thing which we must even more admire in him—his extraordinary humility.

Whenever informed by any one of the fame which his writings pro-

cured him in this country, and among the Prelates and Priests of England and Ireland who loudly commended them to their flocks and caused them to be republished, he was wont to say, "that he was glad the same God who enabled the illiterate to convert the world, has enabled me to say something to the purpose in favor of the Catholic cause."

To see him—to hear him—to judge from the outer man, no one would ever discover that he was brought up delicately—born of noble parents—destined for the most splendid prospects that were within his grasp in his own country. In conversing with him, you would

imagine he was of the most obscure origin—of the lowliest pretensions, and to hint to him that you were aware of his high rank, would be sure to pain him, nay, almost to offend him.

Being intimate with him for twenty years, I have never known or perceived the slightest deviation in him, from the hidden life in Christ which he led. It was to avoid the honors and vain esteem of the world that made him lay aside the noble name of Gallitzin and assume the humble one of *Rev. Mr. Smith*, by which he was known for many years. How deeply had he learned humility at the feet of his Crucified Master.

Chapter XI.

Affliction on hearing of the Death of his Mother--Imitation of the Saints.

AMONG the charges brought by St. Paul against the heathen was, that they were "without affection." Far be this disposition from the followers of Christ. Our Gallitzin was most remarkable for compassion and tenderness of heart. We may easily believe that he must have been overwhelmed with the most poig-

nant grief and anguish on receiving the sad intelligence of his mother's death—and such a mother. In a letter dated the 11th of November, 1806, he thus writes to Bishop Carroll:

"Your favor I received this morning, with the enclosed letters of my sister, announcing the doleful news of that fatal stroke which deprived me of a most affectionate mother and your diocese of a most zealous friend and protector. The flood of tears it drew from my eyes were chiefly tears of joy and exultation at the happy exchange she made after long continual sufferings of every kind. Thanks be to God, I was sufficiently prepared by

several letters from friends in Philadelphia, Baltimore, &c., early in September. In conjunction with Rev. Mr. Heilbrun, I celebrated her funeral three successive days in as splendid a manner as the narrowness of my circumstances admitted. The church was crowded, and the piety of the faithful contributed a considerable sum for masses for the benefit of her departed, though I trust already happy soul. I beg of your Lordship to accept of this watch, a most excellent one of its kind, belonging to my father; no body in fact is more entitled to it than your Lordship, that have been a father to me, and more than my real father, according to the flesh."

In this tribute to his mother, we fancy we almost see realized the scene of Augustine weeping over and offering prayers and sacrifices for his sainted mother Monica, as he tells us in his Confessions: "I closed her eyes, and a very great grief then began to flow out in tears. . . . And if any one shall find it to be a sin that I wept for my mother some small part of an hour, who so many years had wept for me, let him not deride me for it, but rather, if his charity be great, let him weep also for my sins to Thee, the common Father of all the brethren of thy Christ."

As he had taken for his models the lives of the Saints, the Charles

Borromeos, the Francis of Sales, the Vincent of Pauls, so did he, like them, daily aspire to perfection. Like them was he distinguished for vital piety, and, above all, for his lively and tender devotion towards the Virgin Mother of our Lord. He lost no opportunity of extolling her perfections. He endeavored to be an imitator of her as she was of Christ. He, every evening, recited her Rosary with the Litany of the Saints before his household. He was wont frequently to inculcate this beautiful devotion to his people, and all other pious observances in honor of "our tainted nature's solitary boast."

The chapel in which he said daily mass, he dedicated to God under the patronage of this ever glorious Virgin "whom all nations were to call blessed." It was in honor of her that he gave to the town which he founded the name of Loretto, after the far-famed Loretto which, towering above the blue waves of the Adriatic, contains the sainted shrine of Mary's humble house at Nazareth, once the scene of the great Mystery of the Incarnation, and which the Italian mariners, as they pass to encounter the perils of the deep, or as they return in safety from them, salute, chanting the joyous hymn, "*Ave Maris Stella.*"

Chapter XII.

Pastoral Relations.

How indefatigably vigilant and provident he was in promoting the spiritual and temporal welfare of his flock, he has left behind him enduring evidences to shew. He was unwearied in his solicitude to guard his congregation against the contagion of the world, and preserve it from the vain fashions and noxious customs that contaminate cities and large towns.—The slightest attempt towards the

introduction, into his parish, of these profane novelties and expensive follies, was sure to be noticed by him and instantly checked.—How quick and wakeful he was to detect and denounce even the very semblance of scandal and all them that work iniquity. "Who is weak, he could say, and I am not weak? Who is scandalized and I am not on fire."

He was singularly zealous in insisting on the necessity of manifesting the profoundest reverence, the strictest propriety in the house of God. All who knew him (and there are still some living that did) well remember his noble and majestic mien and reverential air,

when officiating at the altar of the Lord of Hosts.

On one occasion, as he was performing the ceremony of aspersion of the Holy Water before Mass, his small, piercing eye chanced to light upon a lady very unbecomingly attired. In his irrepressible zeal, he threw a handkerchief towards her to intimate to her to dress more modestly — to appear more respectful before the Divine Presence in the Tabernacle. "*Zelus domus tuæ comedit me*"—"Zeal for thy house hath eaten me up." To teach all humility in the temple of God's glory—to make rich and poor feel that all were equal at church—on a dead level—he

would allow no distinctions whatever—no pews—no benches—not even fire during the almost Russian winters of the Alleghany.—The least departure from propriety during public worship could not escape his eagle eye, and the transgressor, of high or low degree, would receive from him a look and lesson never to be forgotten; "for he loved the beauty of God's house and the place where His glory dwelleth."

How zealous he was to promote temperance among his parishioners is well known. There is no one that experienced more horror at intemperance than he did—none felt or viewed with more pain the

wide-spread desolation and ruin it leaves behind in its withering track. Such and so great were his efforts in arresting the tide of intemperance on all befitting occasions, that he may be said to have anticipated the labors of Father Matthew, the Apostle of temperance. Denunciations against this degrading habit, Sunday after Sunday, formed the chief burden of his fervid eloquence—the staple of his preaching, so that, if he had lived in our day, he would have been one of the foremost advocates of the Temperance Cause, and none would have rejoiced more at its well-earned victories—for he would have gone all lengths to save a single inebriate from destruction.

Chapter XIII.

Mode of Travelling and Life on the Mission--Interior Trials.

THOUGH a splendid horseman—being brought up in military style, as an officer of high rank—he considered a fine horse, well caparisoned, as too great a luxury for him. "*Hi in curribus et hi in equis—nos autem in nomine Domini Dei nostri invocabimus*"—"Some trust in chariots and some in horses, but we call upon the

name of the Lord our God." He kept no carriage. He followed the Apostle's mode of travelling—on foot—when the sick-calls were only a few miles from the parochial residence, but when distant, he was, especially in his declining years, brought about to the infirm in a sleigh, sled, or some rough vehicle which resembled rather an old cart or Pennsylvania two horse wagon. He once accommodated the author of this notice with the loan of his conveyance to bring him to Newry, a village about thirteen miles from Loretto; but the passenger found it exceedingly rough, and was glad to be allowed to walk the most of the way.

In a letter, dated 4th of February, 1805, to Bishop Carroll, he makes the following allusion to the rambling kind of missionary life which he led during the first years of his ministry, and from this account, we may judge of his general mode of travelling through the forests and fastnesses of the country in quest of the dispersed Catholics:

"I am now in Aughwick settlement, about seventy miles from home, travelling on a sleigh, or rather sled, from one valley into another, until I go through all the congregations under my jurisdiction, which will keep me from home until the 12th or 13th."

During these protracted missionary excursions, frequently his bed was the bare floor—his pillow the geers of the horses, and the coarsest and most forbidding fare constituted his repast. Add to this that he was always in feeble health, infirm and delicate in the extreme; and it was a matter of wonder to all how the little he ate could support nature and hold together so fragile a frame. A veritable imitator of Paul, "He was in labor and painfulness—in hunger and thirst—in fasting often—in cold and nakedness."

The trials of the inner man—interior combats from which God does not exempt his saints, not

even his well-beloved divine Son, as the awful scene in Gethsemani attests, were not unfrequently the portion of the mortified and well-tried Gallitzin. The following letter, written to Bishop Carroll, September 2d, 1807, will give us some idea of "his combats without and his fears within:"

"My Lord:

"With a feeble and trembling hand, and a sorrowful heart, full of the deepest and blackest melancholy, I take up the pen to give myself the comfort and consolation of addressing a few lines to your Lordship. I am hardly recovered from a severe spell of sickness

which attacked me at Greensburgh, and which has left me so weak that I can scarcely crawl about, and have not been able to begin to say Mass again. Rev. Mr. Heilbrun will be here to-morrow and stay with me a few weeks, until I gain strength sufficiently to discharge my duty. Permit me to implore your patience, and to beg of your Lordship to administer all the consolation your charity will suggest to my poor broken and sorely afflicted heart. My constitution being weak, and my heart perhaps too susceptible of deep impressions from disappointments, losses, &c., I have been wonderfully low this great while, and I begin seriously

to apprehend that my days will not be very long. I can better feel than describe the gloomy and melancholy state of my mind, especially since the death of my mother. The remembrance of former times, her tender affection to me, her last dying expressions concerning me, my own solitary situation in the wilderness of the Alleghany, my sufferings and persecutions here, conspire to overwhelm me with sorrow and melancholy. O my dear Lord! for God's sake send me a companion, a priest, to help and assist me, for my heart is ready to break. If you have one that does not know a word of English, for my comfort and conso-

lation—a good virtuous clergyman —a friend to help me to bear the burden."

In his prolonged career, he had to grapple with difficulties and dangers of no ordinary magnitude, but "out of them all the Lord delivered him." His project of founding a Catholic settlement on the Alleghany mountain was decried and deemed the wildest of schemes. He suffered much opposition, even from the colonists themselves, who seemed to reproach him as the Israelites did their heaven-inspired leader, Moses. "Why have you brought us into the wilderness that you might destroy all the multitude with famine." But he heeded

them not. His was not a spirit that quailed at any obstacle or opposition to what he believed to be heaven's design, and the result shows "the counsel was of God," and, therefore, men could not overthrow it. He commenced his forlorn hope of a colony with but twelve heads of families, and what a harvest do we not behold springing up from "the mustard seed" which he has sown! A Catholic population of many thousands — splendid and spacious churches on all sides — flourishing schools for both sexes, carried on by the pious Sisters of Mercy and the zealous Franciscan Brothers — more than one hundred priests laboring where

he alone labored; and last, though not least, an important branch of the great Benedictine Order, and all this accomplished in a region pronounced irreclaimably wild, hopelessly sterile, but now forming one of the most important counties of our great Keystone State, Pennsylvania, when we bear in mind its inexhaustible coal fields, its boundless iron ore treasures, its general mineral wealth, not to speak of its being the chief high-way and thoroughfare of the immense traffic between the East and the far West and South-West.

If the good shepherd lays down his life for his sheep, as the Prince of Pastors tells us, even this promi-

nent and finishing trait was not wanting in him. When we consider the sacrifices he made to gain souls to Christ, we can have no hesitation in believing that he would have given this last best proof of a shepherd's love if required. But we may say, with truth, that he made this sacrifice, not only by his toils during his pastoral career, by spending and being spent for his precious charge, but by dying the death of a martyr to his zeal in their behalf. It is well known that the sickness which took him away from us was mainly occasioned and fatally terminated on account of his unremitting labors during Holy Week, in performing all the cere-

monies of this solemn season, in hearing confessions, in preaching and long fasting, from which he could not be prevailed upon by his attending physician to desist, so that it may be truthfully said of him, that he laid down his life for his sheep—he fell a victim to his burning zeal for his cherished people, whose eternal interests he prized more than his life.

The love between the shepherd and the flock was reciprocal. No pastor of souls was ever more beloved by his people than he was. All who still survive, who personally knew him, well recollect with what reverence and admiration all looked up to him. A word, a

glance from him when at the altar, would awe all into obedience. Nor was this veneration for him confined to the members of his own religion, it was largely shared by the professors of all creeds. He has been known to preach and offer up the Holy Sacrifice in places where there were hardly half a dozen of Catholics; yet, if the smallest deviation from the decorum due the sacred functions and the place of divine worship occurred, he would use the same authority in repressing it as he would have done in the midst of his own multitudinous flock. And such was the general reverence felt for him, such was his commanding

appearance at the altar, that he was as promptly obeyed as he would have been by the humblest of his own parishioners.

Chapter XIV.

Writings in Defence of Religion.

NOTWITHSTANDING his vast and varied labors in establishing and extending his continually increasing colony, he could find time to write and give to the public several valuable tracts in favor of the Catholic cause. Being a convert himself to the Church of Rome--well acquainted with error's ways and wiles, and full of charity for the erring, he spoke warmly on the subject of religion. He loved

to expound and defend the faith which he himself, in the opinion of all, had so sincerely embraced. It is to his zeal for advocating the creed of his adoption that we owe the different works, so universally known, with which he enriched polemical theology.

On a day set apart by the Governor of the State, for solemn "Thanksgiving and Prayer," a certain minister of Huntingdon, in his sermon, on this occasion, went out of his way to attack what he called "Popery." It is to this uncalled for attack—this display of misguided zeal that we are indebted for "Gallitzin's Defence of Catholic Principles," which was followed by

"a letter on scripture to a Protestant friend," and by "an appeal to the Protestant public;" all which works, though a foreigner, he wrote in a good English style. The first work is certainly one of the best controversial compendiums that we have, and may rank next to the famous "Exposition of Faith," by the great Bossuet, "the Eagle of Meaux." How highly it has been esteemed may be gathered from the fact of the repeated editions of it published in America and Ireland. Numbers of persons here and abroad ascribe their conversion to this little unpretending volume, and to the marvellous history of the author's life. It will be always

one of the best preliminary works which can be put into the hands of all sincere religious inquirers.

In his small Tract, "An Appeal to the Protestant Public," he tells us the spirit that animated him in writing his controversial works, and which should guide all controvertists:

"Religious controversies," says he, "when carried on in the spirit of charity, and with candor, are certainly of great utility, as they tend to dispel the clouds of error which obscure or deform the truth, and to unite those whom a diversity of opinion keeps at variance. Unfortunately, however, for the cause of religion, religious contro-

versies do not often proceed from a spirit of charity, and are but seldom expressed in the gentle accents of harmonious suavity, in consequence of which the breach is made wider.

"When I published my 'Defence of Catholic Principles,' I was actuated by charity and zeal for my brethren in Christ, and I did not intentionally make use of any expression calculated to hurt the feelings of any. I was not the aggressor, but compelled by duty to repel the rude and unprovoked attacks of an enemy of our holy religion.

"In my defence of 'Catholic Principles,' I have attached myself

to the most essential points of religion only—those on which depends your salvation. And the proofs on which I have established these fundamental points are principally taken from Scripture. Many of you, my Protestant brethren, have been candid enough to acknowledge that these proofs are unanswerable, and leave no chance for a reply. Convinced by these arguments, and giving way to the grace of God, some few among you have applied to me, and testified an eager desire to renounce their errors and become members of the Catholic Church."

Chapter XV.

His Happy Death--Monument.

AFTER a life of such usefulness and abiding fruits—after a pastorship of such heroic sacrifices and crowned with such signal success, we may well believe his last moments were filled with the highest religious consolation. As during his entire life, he contemned riches and all the goods of this earth, and employed them only for the purposes of God's glory and his neighbor's good, so in death did he prove himself a most consistent

follower of Him, "who became poor that we might be rich." The princely scion of a princely race *died poor*. He had sent before him to heaven all his earthly treasures. He buried them in the bosom of the poor. He squandered them with a holy prodigality in doing good. It is recorded in the life of the founder and patriarch of the American Church, Archbishop Carroll, whom he so much admired and loved as a father, when about to die, expressed a wish to be laid on the floor that he might expire in imitation of the perfect poverty of his Lord on the Cross. This was the model and exemplar of our Gallitzin in life and death. He used to say that "in proportion as

we in our life approach Archbishop Carroll, we approach perfection."

While memory endures the writer of this tribute, will never forget the edifying scene which he beheld when it was his melancholy duty to stand by the couch of the dying Gallitzin, to close his eyes, and receive his parting sigh. He died his own executor—his works follow him.

After having received the extreme rites of the Church, with the dispositions of a saint, he seemed to say and feel with holy Simeon, "now thou dost dismiss thy servant in peace." When he could no longer speak to his attendant friends about eternity and his heavenly hopes, he frequently used to

make upon his person the sign of the cross—to indicate where he had placed his strong trust, viz: *in the merits of his crucified Saviour.* No minister of our Lord—no pastor of souls could use with more truth or hope the words of St. Paul. "For I am now ready to be sacrificed, and the time of my dissolution is at hand. I have fought the good fight: I have finished my course: I have kept the faith. As for the rest there is laid up for me a crown of glory which the Lord the just Judge will render to me and not to me only, but to all that love his coming."

On his tomb, with rigid truth, might be inscribed the beautiful

words which the Church, in her Divine office, puts into the mouth of those glorious saints who have given up all for Christ. "*Regnum mundi et omnem ornatum seculi contempsi propter amorem Domini mei Jesu Christi.*" "The kingdom of this world and the glory thereof, I have despised for the sake of my Lord Jesus Christ."

As the prayers of the proto-martyr, the expiring Stephen, procured, no doubt, the conversion of Saul and many other enemies of the faith of Jesus, so we justly assert that the bright examples of the conversion of Rev. Prince Gallitzin, and of his religious mother, the Princess Amelia, have not been

without their fruit in winning over many to Christ. It is certainly to their noble sacrifices for God and to their prayers that we must attribute, under God, the conversion of the illustrious De Stolberg, and that of different members of the Gallitzin family who set at naught the terrors and proscription of persecuting Russia, where the Russian citizen, who becomes a Catholic, is punished to the uttermost in person and property, while the Jew, who is baptized in Russia, is, by the very fact, made a nobleman, according to an ordinance of the Czar, Alexis Michaelowitz.*

*(Russia in the 18th Century)—As an illustration of the tyranny of the Czars, who are the Popes of the Russian Greek Church, Prince Augustine Gallitzin relates that the Czar, Ivan Wasiliewitsch, ordered the clergy to give him

Madame Princess Alexis Gallitzin* was the first of all the Russians to become a Catholic and brave the terrors of the autocrat. She was the widow of Prince Alexis Gallitzin, who gained for Russia the famous victory of Pultowa.—

liberal aid towards the Turkish war. They refused. He immediately issued a decree commanding twenty of the chief dignitaries to fight with twenty bears, which was inhumanly executed. After this slaughter, the clergy showed themselves quite obedient—such the slavery of the Russian Greek Church which totally depend upon the Czar.

*Madame Swetchine makes, in her beautiful letters, the following remarks upon the death of her friend, the Princess Alexis, mother of Madame Gallitzin, the Nun of the Sacred Heart, whose edifying career and holy death are so well known in the United States:

"If I might make a suggestion, I would entreat you to commit to paper a few dates, a few words, some slight sketch, for the sake of preserving the memory of that holy woman. I know well that she needs it not, and that all which concerns her now is, that her name be inscribed in the book of life; but for us, and those who are to come after us, it is a great consolation to know something of our elders in the faith. As long as we are ignorant of their character, their vocation, and the acts of their lives, they live for us in an abstract state; and abstractions, as you well know, do not touch the heart."

Her example was followed by her sisters, Countess Rastopchine and Protasof, and the Princess Vasiltchikof, her eldest son, Prince Peter, and her daughter, who became a Nun of the Sacred Heart—founded several religious establishments in the United States, and illustrated by her virtues different houses of this Holy Order in New York, Philadelphia, Conewago and New Orleans, where she, after a life of labor and love, died a most edifying death. To these noble converts to Catholicism we must also add the name of Prince Augustine Gallitzin, who published a very interesting work entitled "Russia in the Eighteenth Century," in a note to

which he thus expresses his hope for the conversion of that country. After describing the degeneracy of the Greek clergy in Russia, he says: "It is impossible that superior minds, whose number, thank God, is always considerable in Russia, after having conscientiously carried their investigations to the evident inferiority of their church, should not be led to acknowledge that this inferiority proceeds from its acquiescence in the rebellion of Photius, so fatal to Europe and to civilization, and consequently her revival is attached to her reconciliation with that church which even Mons. Tutchef confesses, is the root of the world—*la racine du monde.*"

To practise virtue, to serve God under the most favorable circumstances—to take up the cross and renounce all for His sake, even when we are surrounded by every thing calculated to lead us to God, and confirm us in his fear and love, would still be a work of the greatest difficulty and merit. If we were even placed in a religious community of the most holy and fervent souls, to overcome our wicked nature—to subdue passion and every evil propensity would still be deemed a great victory of divine grace and entitled to a great reward; but this victory would be infinitely greater, and the reward, the crown incomparably brighter,

were we placed in a position the most unpropitious to salvation, and of the most perilous kind. The holy Scriptures award the palm of praise only to him who could transgress and hath not transgressed; who could do evil and hath not done evil."

The lot of our noble friend, the Rev. Prince Gallitzin, was cast under these circumstances. Never was any one exposed to a more fearful ordeal. He was born of princely parents; nursed in the lap of wealth and luxury; the world put on her best smiles for him; she laid before him all the temptations of earth—the goods of fortune—a princely inheritance—immense es-

tates. All the fruits of ambition, honors, preferments awaited him. Whatever rank and opulence and imperial favor could bestow, were at his feet. "All these things," the tempter said, "I will give thee, if falling down thou wilt adore me."

How adverse to salvation were such circumstances!—what seemingly invincible obstacles to grace! When we behold him, then trampling under foot all these things—bidding an eternal farewell to such brilliant prospects — disregarding all for the sake of Christ; in all this do we not perceive the transcendant triumph of divine grace? It is this that particularly strikes us in the history of our dear Gallitzin.

Modern times have not furnished a more memorable victory of the religion of Him, who, to them that are called, both Jews and Greeks, is the power of God, and the wisdom of God. For the solution of this moral phenomenon—for this extraordinary and utter renunciation of self and the world—for this power of religion over corrupt nature, and everything dear to carnal man—this "bringing into captivity every height that exalteth itself against the knowledge of God," we must look only to the omnipotence of grace which, in some measure, makes its faithful recipient omnipotent too, and enables him to say, "I can do all things in him that strengtheneth me."

As the railroad cars of the Central Pennsylvania route pass through the great tunnel, and emerge thence over the cloud-capped peaks of the Alleghany chain of mountains, the listless, unsuspecting throng of passengers are suddenly awakened by the cry of the conductor, when he sounds forth the name given to this station, Gallitzin! and this, to use the words of a late reviewer, is all that is to remind them of the son of one of Russia's proudest, noblest families, who, for nearly half a century toiled so disinterestedly for the spiritual and temporal welfare of his fellow men, on this same mountain.

It is true his inconsolable flock, not long after his decease, erected to his memory an humble monument, but not at all worthy of this great man—and it is to be hoped that a more suitable and superb one will soon mark the sacred spot where so much worth is interred—a spot worthy to be a place of pilgrimage, where all who want to have revived in them the spirit of faith, and sacrifice, and charity will often resort—*locus pietatis*—(the place of piety), as the tombs of the martyrs and confessors were called in the primitive Church.

But, after all, the grandest monument to him, one more perennial than brass or marble, is to be found

in the hearts of his people—in the vast and ever increasing Catholic community which his labors have founded, and which, through his merits, has been so singularly favored, so signally blessed. "The just, we are told, shall be in eternal remembrance." This ever-during memory of them consists chiefly in the bright examples of every virtue which they have left after them. The life of the departed righteous is the perpetual and priceless legacy they bequeath to us, and even thus, our Gallitzin, "though dead, yet speaketh to us" in his admirable and lovely life:

"A life how useful to the Church he led—
How lov'd when living—how revered when dead!"

Chapter XVI.

His Obsequies--The Funeral Honors Paid to Him.

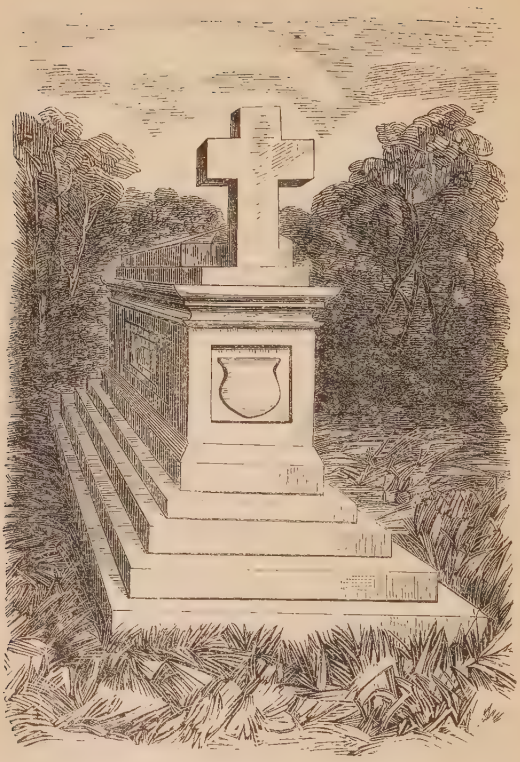
HIS holy death occurred on Wednesday, the 6th of May, 1841, and his interment took place the following Sunday—the very time when the Provincial Council for that month and year was sitting in Baltimore. The Rt. Rev. Dr Kenrick, the Bishop of Philadelphia, who was then at the Council was notified by one of the Rever-

end Clergymen at Loretto, "that the great Missionary, the Apostle of the Alleghanies was no more;" and through this Prelate the sad news was announced to the assembled Fathers who expressed their heart-felt sorrow at the loss of so bright an ornament of the Church.

He lay in state in St. Mary's Chapel for four days, during which time ceaseless crowds from all parts of Cambria county came to take a long last look of their beloved pastor and father. The priests present were Rev. Messrs. Heyden, Bradley and Lemke, who participated in the solemn obsequies. During all the time his remains were exposed to the venera-

tion of the faithful; the priests present took it by turns, day and night, to recite prayers for the dead, to satisfy the piety of the crowds of people that were continually arriving at Loretto to assist at the funeral rites. All the masses every morning were offered up for his departed soul. It would seem that all that could be done for him, could not half content his desolate flock—who, like her of Rama, "bewailing, could not be comforted."—His funeral sermon was preached to the weeping multitude from the text: "*In memoria æterna erit justus.*" "The just shall be in everlasting remembrance." After high mass, his precious remains which

were laid in a zinc coffin encased with one of walnut, were, in accordance with his last request, deposited before the door of the small chapel which he had dedicated to the Blessed Virgin and where he used to say so fervently his daily mass. But this was only to be a temporary resting place for them. They were afterwards with solemn pomp and most interesting religious ceremonies, translated to the beautiful elevated site of the new splendid church which commands such a magnificent view of the high craggy cliffs of the Alleghany—of the fine convent of the Sisters of Mercy—the imposing buildings of the Franciscan Brothers and the whole town of Loretto.



Gallitzin Monument.

The Latin epitaph on his monument, was composed by Bishop Kenrick, and is as follows.

SACRUM MEMORIÆ

Dem. A. E. Principibus Gallitzin—nat. XXII Decemb., A. D. MDCCLXX.
Qui. Schismate. ejurato. Ad. Sacerdotium. evectus.
Sacro. Ministerio. per. tot. hanc. reg. perfunctus.
Fide, zelo. Charitate. insignis. Heic. obiit Die VI Maii, A. D. MDCCCXLI.

SACRED TO THE MEMORY

Of D. A. a Prince of the Gallitzin Family — born the 22d Dec., 1770.
Who having renounced Schism was raised to the Priesthood.
Exercised the sacred ministry through the whole of this region.
And distinguished for Faith, Zeal, Charity. Died the 6th of May, A. D. 1841.

We subjoin the following obituary notice of him which appeared in the *Catholic Herald* soon after his demise.

"Died on the 6th of May, at his residence, at Loretto, Cambria Co., Penn., Rev. Demetrius Augustine Gallitzin, forty-one years pastor of the flock, in the midst of whom he expired, beloved and lamented. He was son of Prince Gallitzin, Minister Plenipotentiary of Russia at the Court of Holland, and was born at the Hague, on the 22d of December, 1770. At the age of twenty-two, he came to America, to prepare himself, by travelling, for the high station he was to occupy in life; but he soon chose a different career,

and embracing the Catholic faith entered the seminary of St. Mary, Baltimore, to prepare for the holy ministry. He received the holy order of Priesthood from the hands of Dr. Carroll, then only *Bishop* of Baltimore, on the Feast of Saint Joseph, in the year 1795, and was subsequently employed in the sacred ministry at Conewago, whence he visited the immense district, where he fixed his residence in 1799. In the midst of a few poor families he began his apostolic labors, and lived to see several large congregations gathered around him, whose spiritual wants, in the remote parts of the county required the aid of several priests. His boundless charity

has been experienced by thousands, who owe to him every temporal comfort — besides the blessings of religion. By his luminous writings he maintained the faith and succeeded in bringing numbers to embrace it. The purity and apostolical simplicity of his life, and his perseverance in the midst of difficulties and privations were not among the least powerful motives that influenced those who listened to his instructions. The tears of thousands attest that they are now bereft of a father. He is gone however to the blessed kingdom for which he sacrificed the vain honors of this world. May he rest in peace."

It may, to some, be a matter of surprise that a priest of such exalted merits was not promoted to any high position in the Church—to the Episcopate which is sometimes conferred upon very ordinary men. In answer to this plausible objection, it may be said that Episcopal honors awaited him in Europe, if he had been aspiring after them. The author of this Memoir has read letters from European dignitaries urging him to return to Germany where his elevation to distinguished rank in the Church was certain, where his services and sacrifices were more appreciated; but his profound humility was always a great obstacle to his promotion.

Besides it is certain that the Rt. Rev. Dr. Dubourg, formerly Bishop of New Orleans and Saint Louis, strongly urged his appointment to a Bishoprick in Detroit or Pittsburgh. And it was no small loss to the Church, that the plan of the excellent Bishop was never carried into execution; for assuredly this great honor could not be conferred on a worthier subject. The Rev. Prince would have adorned the mitre in any country or in any age.

He was much attached to his poor people, his mountain mission which he would not have exchanged for the highest post or dignity. In the decline of his days he often expressed to the writer his intense

solicitude for the future of his dear Loretto, his large congregation and the temporalities of the Church.—He was strongly inclined, and had resolved to try to prevail on the Society of Jesus to take possession, with Episcopal sanction, of his parish and administer the same. He had always the profoundest regard for Archbishop Carroll, a Jesuit, for the Rev. Fenwick, and for all the members of this illustrious Order who "have fought the good fight" of faith, illustrated it by their shining virtues and sealed it with their blood in every part of the known world. But the rather sudden, unexpected death of the Rev. Prince prevented him from accomplishing an object so near to his heart.

We may be allowed to terminate this hasty superficial sketch in the words with which a celebrated writer closes the life of a Saint and Nobleman which he had written: "When we see a young prince, the darling of his family and country, sacrifice nobility, sovereignty, riches and pleasures, the more easily to secure the treasures of divine love and of eternal happiness, how ought we to condemn our own sloth who live as if heaven were to cost us nothing."

An Autobiography.

The Rev. Prince Gallitzin has left a succinct statement of his history—especially relating to what may be called his peculiar trials brought on by his family difficulties, as far as the loss of his estate is concerned. The author of this Memoir is in possession of it and values it as a precious relic. The hand-writing is beautiful and presents every evidence of being genuine. The statements in it are intended to satisfy his creditors of his integrity. They are all endorsed by his Excellency, the Russian Charge D'Affairès at Washington, in 1827. We have drawn our facts principally from this source and we shall give it entire—with the exception of what we have already laid before our readers—which it is not necessary to repeat.

"Demetrius Augustine Gallitzin, the only son of Prince Demetrius of Gallitzin, Chamberlain

of her Majesty the Empress Catharine, Privy Councillor, and her Ambassador at the Court of the Netherlands, &c., &c., &c., was from his early infancy raised in splendor and never knew, until he was nearly 22 years of age, what it was to want the necessaries or even the luxuries of life—destined from his birth for the profession of arms —— &c., &c., &c.

In 1799, D. A. Gallitzin, removed to the Western side of Alleghany mountain with the view of forming, in that part of the country, then a perfect wilderness, an establishment for the benefit of Catholics, the most of whom were too poor to purchase land in the lower counties. From that time to the present day, he has spent all his labor and his income in promoting that object, and with the help of Divine Providence, he has succeeded beyond his most sanguine expectations, and has reason to thank kind Providence for having been its humble instrument in raising some from poverty to a comfortable way of living, and in

changing a wilderness, a most dreary forest into a flourishing country which now forms a separate county.

However, whilst he was helping others, he forgot to provide for himself and finds himself in his old age in a very perplexed situation, destitute of means to satisfy the just claims of his creditors, and himself on the brink of extreme misery. He feels very unhappy at the thought that his creditors reflect upon him and cannot perhaps reconcile his conduct with the principles of honesty and integrity.

From motives of delicacy, he did not wish to enter upon an explanation which could clear his own character, only by exposing that of others, and of persons near and dear to him. However, after long and serious reflections, after a struggle of several months, finding himself, property and character in the most imminent danger, he has come to the determination, to enter upon a full explanation of the subject. The die is cast, the mys-

tery must be revealed and D. A. Gallitzin trusts that his creditors will unanimously acquit him of the guilt of dishonesty, and even if they should lay imprudence to his charge, it will be that kind of imprudence which some of the most prudent could hardly guard against.

On the 16th of March, 1803, his father, Prince Demetrius of Gallitzin, departed this life after three hours sickness, leaving him no time to dispose of his property, the whole of which in virtue of the marriage contract dated August 14th, 1768, was to fall into the hands of his mother, as a life estate, and after her decease, to become principally the property of D. A. Gallitzin, his sister being by the laws of Russia only entitled to one-tenth part of the real or immoveable and to one-eighth of the personal or moveable property. However his relations in Russia taking advantage of his absence, at so great a distance, and of several other circumstances which seemed to favor their plans, took possession of the property

and refused to give it up to his mother, which compelled him to bring suit against them.—With the advice of his mother, D. A. Gallitzin appointed the three following gentlemen, with a general power of attorney to act for him as circumstance might require, viz: his Excellency Baron De Furstenberg, formerly Prince Minister, Vicar General, &c., &c., &c., to the Elector of Cologne, and the Imperial Counts Leopold of Stolberg and Clemens Augustus de Mervelt. If he had selected among thousands on the whole continent of Europe, he could not have made a better choice. The Princess Amelia, his mother, departed this life April 27th, 1806, whilst the suit was still pending before the Senate of St. Petersburgh. The same suit was finally determined in 1807,—a report on that important subject was made by his three agents . . . . (This has already been given.)

Shortly after that period, the determination of the suit, his sister wrote to him: "This

sentence of the Court which I know is perfectly in accordance with your feelings and I can say also with your interest, leaves some uneasiness on my mind for fear that I should be called out of this world before I can have sold the property and thus saved it for you, as the law does not give me liberty, either to give the property away or to dispose of it by will. The wish then, to take the necessary measures to secure you in all contingencies, and the repeated assurances that this could not be done, without my personal appearance here, in St. Petersburgh, prevailed with me to undertake this long journey of 600 leagues, (1800 miles,) notwithstanding the weakness of my health. I repeat it, you may be quite easy. You are too good a brother to doubt of my good will and of the sincerity of my affection for you, and I am sure, if the case was reversed, that you would do all in your power for me . . . but perhaps you may doubt and with good reason my capacity in trans-

acting business. Here also you may be perfectly easy, as I do not take a step, without the advice of some eminent characters, who are well acquainted with this country, its laws and customs." From that day, D. A. Gallitzin considered himself fully secured, as it were re-instated in his birth-right. He received the three succeeding years the following remittances: in 1809, 5000 roubles, $1596; in 1810, 5000 roubles, $1111; in 1811, 5000 roubles, $963.

The smallness of these remittances was satisfactorily accounted for on the ground of her relations having scattered the moneys belonging to the estate, and throwing so many difficulties in the way to prevent the sale of the property.

In 1812, Russia was invaded by Napoleon and the country about Moscow so completely devastated, that the property of his sister became and remained unproductive for some years. Until 1817, he received neither remit-

tances nor letters. At last came the long-wished for news of the sale of the property in a letter dated Sept. 25th, 1817, which contains the following passage.

"In order to save the property for you, after I am gone, I have sold it."

And because he had written some letters to his sister in which he complained of being left so many years destitute, (he not knowing the cause of it,) she adds, after complaining of his harshness and suspicion :

"However we will say no more about it. I know that a very great distress will sometimes overcome us and cause us to become very bad humored and full of suspicion. Only remain friendly and good to me and believe firmly in my sincere friendship, &c., &c., &c."

The property being now sold, and sold to a person worth millions, D. A. Gallitzin considered himself master of a handsome estate, and his only uneasiness in the year 1817, proceeded from his temporary inability of satisfying his

creditors who began to complain seriously of protracted payments. Under such circumstances he confidently applied to a gentleman renowned for his charity and generosity for the loan of about $8600, which was very kindly granted, and he obtained also from several other persons the loan of smaller sums. He well recollects telling the above gentleman, after receiving the said loan, that he now considered himself clear of his debts, having the undoubted certainty, in his mind, that for hundreds he owed thousands would shortly flow into his hands.

About May 1st, 1818, the Princess Mary Ann of Gallitzin, then about 48 years old, married the Prince of Salm—Reiffersheid—Krautheim. About two weeks afterwards, she wrote a letter to D. A. Gallitzin, containing the following passage, after mentioning the alteration of her state of life:

"My new state of life will not cause the least alteration between you and me. My

husband wishes that I should keep control over my property and declared before the marriage that you should loose nothing by it."

D. A. Gallitzin, although not relishing the above news, still continued perfectly easy and satisfied, with regard to his own safety, and now waited in anxious expectation to receive his share of his father's property, as also the half of his mother's property, left to him nominally by his mother's last will, of which Count Frederick De Stolberg, (one of his own agents,) was left executor. It is here necessary to mention that the Princess, his mother, besides other valuables, owned a very precious collection of Greek and Roman antiquities, which she, on her death bed, April, 1806, delivered into the hands of the Rev. Bernard Overberg, Dean of St. Mary's, &c., with the injunction to have it applied as a pious foundation for the education of the poor, or some other pious purpose. This gentleman, as a man of sense, considering that it would be

preposterous to apply said property for the benefit of strangers, whilst the deceased lady's son was suffering under a weight of debts, resolved to have the collection of antiquities sold for the benefit of D. A. Gallitzin, considering moreover that said Gallitzin's establishment at Loretto, might well be called a pious foundation. He communicated his intentions to the Princess of Salm, and desired her to apply to the king of the Netherlands, D. A. Gallitzin's former friend and playmate, and to offer him for sale the valuable treasure of antiquities. The king agreed to take the collection at 50,000 Holland guilders, and paid the purchase money into the hands of Prince De Salm, for D. A. Gallitzin. The Rev. Dr. Overberg took a receipt from the Prince and Princess of Salm, for the collection of antiquities, and a written promise from them to apply the proceeds of the sale for the benefit of D. A. Gallitzin, dated June 25th, 1819.

Whilst those transactions took place in Europe, D. A. Gallitzin, although perfectly easy and secure, with regard to his future fate and ability to satisfy all his creditors, began to grow impatient at the long delay of payment, and continued to send letter after letter to his sister and to other friends, in order to obtain the so-long promised relief. Those letters excited great surprise among his friends, as it proved to them that the Prince of Salm had, contrary to his promise, detained the 50,000 guilders, as also other funds coming from Russia, which they supposed to have been long before that time in the hands of D. A. Gallitzin. The Rev. Dr. Overberg, immediately addressed a letter to the Prince of Salm, on the subject, requesting an explanation, and received an answer dated July 26th, 1821, a copy of which he sent to D. A. Gallitzin, in which he untruly asserts as follows:

"On the 20th July, 1821, I sent Prince Demetrius, my brother-in-law, a document

signed and sealed by myself and my wife, promising him the quickest possible payment of 22,000 Berlin dollars. The measures already taken by me give me a certain prospect of making remittances over Holland, &c., and in six months at the farthest, all the money will be in his hands."

Encouraged by such promises, and his creditors urging payment, D. A. Gallitzin drew upon his brother-in-law, for 22,500 Berlin dollars, payable (he thinks,) at sixty days sight. This must have been in December, 1821, or January, 1822. However, instead of money, he had the mortification to have his bills returned protested. At last, he thinks, in 1822, he received part of his money: instead of 50,000 guilders, ($20,000,) and interest. He only received 60,000 rubles, which produced $11,580, paid some time in the latter part of 1822. He also received a letter from his sister, dated Feb. 17th, 1822, in which she entreats him again to put his whole depend-

ence upon her sincerity and sisterly love, and not to listen to the suggestions of certain persons who she suspected had endeavored to raise suspicion in my mind against her sincerity. True enough, D. A. Gallitzin had received in 1821 or 1822, an anonymous letter, written he believes by a highly respectable French gentleman, a very intimate friend of his deceased mother, in which he states as follows:

"That he considers himself bound in conscience to let Prince Demetrius know that the Rev. B. Overberg, in order to extricate him, has sold the whole collection of antiquities, left him by the Princess of Gallitzin, for a pious foundation, to His Majesty of the Netherlands, former friend of his youthful days; that of course, the whole purchase money belongs to D. A. Gallitzin, and is more than sufficient to pay all his debts, but that said money having got into the hands of * * * * is by them applied for their own benefit, ex-

penses occasioned by their marriage, removing to Dusseldorf, payment of some of their own debts, &c."

He also states, "that the same persons, since two years, receive their remittances regularly from Russia," and says he, "I have reason to believe that not one cent of it is sent to Prince Demetrius."

He was perfectly right, not one cent of the Russian property was ever paid to D. A. Gallitzin, since the 5,000 rubles, in 1811, which produced $963, and all he received to this day of his own money paid by the king in 1819 or 1820, is $11,580, instead of 50,000 guilders, $20,000, besides $1,800, the proceeds of 10,000 French livres—being part of a debt which the Duke of Serent owed his deceased mother, and which, together with the above $11,580 was paid, he thinks, in 1822, into the hands of his principal creditors, Messrs. Robert and John Oliver, in Baltimore.

The above anonymous letter was a thunderbolt, well calculated to arouse suspicion in the mind of D. A. Gallitzin, and to excite fears with regard to his future safety. However, the arrival of remittances soon after of 10,000, 25,000, 15,000 and 10,000, in all, 60,000 rubles, ($11,580,) and the certain expectation of a continuance of remittances to the filling up of the 50,000 guilders, ($20,000,) soon banished his fears, and restored confidence.

His hopes, however, proved delusive. The next news he received was, "your sister died Dec. 16th, 1823," after having left the whole of her property to her husband, with the charge of paying D. A. Gallitzin, 10,000 rubles, (about $2,000,) and after the debts are paid, (which will never be the case,) then to pay D. A. Gallitzin, yearly, during his natural life, the third part of the income of the remaining portion of the property.

Thus ends the farce, and thus D. A. Gallitzin is sacrificed in his old days, with debts to the amount of nearly $5,000, after having been deluded from 1807, until 1822, by continual promises, expressed in the most friendly and affectionate manner, the sincerity of which he would have considered it criminal to doubt.

The question naturally occurs, what were D. A. Gallitzin's agents doing all this time? Why, nothing at all, it seems. It appears from their impressions in the letter to D. A. Gallitzin, of Feb. 1st, 1808, that such was their confidence in the friendship and affection of his sister, that they considered any interference on their part as unnecessary, and their appointment as a mere matter of form.

After suspicions had been awakened in the mind of D. A. Gallitzin, by the anonymous letter above mentioned, he sent letters after letters to the Count De Merveldt, his only surviving agent, to let him know his situation, and to demand his immediate interference.

The Count De Merveldt, very much alarmed and aroused to a sense of D. A. Gallitzin's danger, immediately ordered his coach, and notwithstanding his old age and infirmities, undertook the journey to Dusseldorf, seventy-five miles, in order to urge the Prince of Salm and his wife, to satisfy D. A. Gallitzin's claim without any further delay. D. A. Gallitzin is now convinced that to this interference of Count De Merveldt, he owes the recovery of the $11,580. The said Count acknowledges that he never interferred before, never having the most distant suspicion that his interference would be at all necessary; for he lived in the same city with D. A. Gallitzin's sister, where during twelve years, he heard her hundreds of times express the most anxious solicitude for her dear brother—the most eager desire to sell the Russian property in order to be able to divide with him, and to leave all to him if she died before him, when he actually saw her start on that long and fatiguing journey to St.

Petersburgh, which she undertook, she said, on purpose, and at an expense of eight hundred dollars, in order to save the property for her dear brother.

D. A. Gallitzin did not neglect to let his agent know that he never had as yet, (after 16 years,) viz: in 1822, received one cents' worth of his mother's property left to him and his sister; share and share alike, by her testament, under the executorship of Frederick Leopold Count de Stolberg, who was also one of D. A. Gallitzin's agents. Here at least he was perfectly safe and could not possibly be disappointed. So he thought until he received Count de Merveldt's last letter, written one year after his sister's death, which says:

"When the Princess of Salm, at the time of her removal to Dusseldorf, in 1819, caused the house and property at Munster to be sold, the title to said property was found on the Public Records to be vested in her alone, &c., &c., &c."

1. Query.—Why was not D. A. Gallitzin's name to be found upon the Public Record?

2. Query.—Who caused the above property to be recorded in the name of Mary Ann Gallitzin alone?

The Princess, mother of D. A. Gallitzin, died April, 1806, the title must have been recorded some time that year. Does it seem that it was ever intented to fulfil her last will with regard to her son. A. D. Gallitzin only makes the present statement by way of apology to his creditors . . . .

Fallen from a high station—disappointed as to his certain expectations of a handsome fortune and reduced to misery, he shall always feel the most lively gratitude for the long forbearance and generosity of his creditors, and the only consolation, in his state of dereliction and poverty, will be that it was not occasioned by a dissipated way of living or by indulging in those luxuries which even the most rigid moralists would consider as nearly necessary,

especially to a person of D. A. Gallitzin's habits. He can safely say, that for a number of years, from a sense of duty to his creditors, such was the economical plan of life, he had adopted that he might well say with the prodigal son in the Gospel: "How many hired servants in my father's house have plenty, &c., and I here perish, &c." Still his misery would have been greater, had not several friends reached out to him the hand of charity, and clothed him when he was in rags, and actually unable to show himself in any decent company, and also otherwise assisted him."

I, the undersigned, do hereby certify, that having read the original documents and letters quoted in the above instrument of writing, I have found them conformable with the translations contained therein.

SEAL. Witness my hand and seal.

BARON FRANCIS DE MALTITZ,

Chargé d'Affaires of His Majesty the Emperor of all the Russias.

WASHINGTON, *January 3d–15th*, 1827.

Appendix.

Notice of the Russian Greek Church.

As the Rev. Prince Gallitzin was born in this Church, a condensed account of it will not be without interest to the readers of this Memoir; we shall take it from a work of his relative, Prince Augustine Gallitzin, which is entitled, "Russia in the 18th Century, unpublished Memoirs on the reigns of Peter the Great, Catharine the 1st and Peter the 3d."

The state of the Russian Greek Church, when Peter the 1st ascended the throne, was almost the same as it has always been, only that Ivan Wasiliewitsch had already such an ascendency over the clergy, that the Czars considered themselves the heads of the Church. In the year 1555, he fixed the revenues of the Archbishops without consulting the Patriarch of Constantinople, or the Metropolitan of Moscow, and being informed that the clergy cried out against him, representing him as anti-christ to the people, and his ordinance as a most outrageous injustice, which demanded

vengeance from God, he employed a method of his own to make his clergy more docile and obedient; this was to oblige twenty priests to enter the arena to combat with twenty bears. The occasion for their undergoing this punishment was soon offered. A short time after these public cries against him, being involved in war with the Turks, he solicited the clergy to contribute to his necessity by a gratuitous gift. They, one and all excused themselves, declaring they had nothing left, and as they cast new seeds of animosity among their flocks against the Czar, urging them not to contribute anything towards the expenses of the war, the Czar being informed of all this, ordered twenty of the principal clergy to be selected to fight with bears. He accordingly caused a high stone wall to be constructed round a large space of ground into which successively one of the twenty ecclesiastics was placed with a bear, lance in hand. When a priest had fallen and was devoured, the bear was killed, and a fresh one let loose upon a fresh adversary, until the last was killed.

This terrible execution, so consonant to the time, spread such terror among the clergy,

that they gave an exact account of their revenue, a gift of three hundred thousand rubles, and yielded to the Czar the villages and towns they possessed, and thus served at the same time to re-establish repose and tranquillity among his subjects.

The Czar Ivan Wasiliewitsch, in order to make his clergy more tolerant, permitted the free exercise of all religion.

He also compelled the Russian clergy, who formerly chose their own chief or superior, to give him the nomination of many subjects, among whom he would select one for this dignity who would be confirmed by the Patriarch of Constantinople.

Alexis Michailowitsch, abolished forever the custom of demanding the approbation of the Patriarch, in any case.

In a book printed at St. Petersburgh, in 1837, by Gowrianof, the relations of the Emperor to the Church, are clearly defined. The Emperor is the *Patriarch, or Head of the Greek Russian Church*, annointed with oil at his coronation, he can, if he pleases, celebrate mass, a fantastic notion which the Emperor Paul had, and which he could not

be prevailed upon to renounce, until Count Zostopchine told him that a Russian priest can only be married once, whereas, his Majesty was married twice.

From all this, Prince Augustine Gallitzin concludes: "It is impossible for superior minds, whose number, thank God, is always considerable in Russia—after being convinced of the evident inferiority of their Church, not to be forced to acknowledge that this inferiority proceeds only from its acquiescence in the Photian revolt, so fatal to Europe and civilization, and that consequently its regeneration is attached to its reconciliation with that Church, which even Mr. Tutchef cannot deny, is the root of the world."

Letter from Rev. D. A. Gallitzin to Mrs. C. G. Doll.

LORETTO, CAMBRIA CO., PA.
April 11th, 1839.

MY DEAR CHILD AND FRIEND:

Oh! what pleasing recollections you recal to my memory. The happy days I spent in the family of Richard McSherry and his dear helpmate, as the Voice at Mr. Livingston's used to call her. Yes my dear child in 1797, I think in September, I became acquainted with your parents and very soon, a most intimate friendship was formed. I remained in that part of the country, spending all my time, either at their house, or at Mr. Livingston's from September until Christmas, when I had to return to Conewago, the place of my residence. My view in coming to Virginia and remaining there three months, was to investigate those extraordinary facts at Livingston's, of which I heard so much at Conewago and which I could not prevail upon myself to believe, but I was soon converted to a full belief of them. No lawyer in a court of justice did

ever examine and cross-examine the witnesses, more than I did all the witnesses I could procure. I spent several days in penning down the whole account, which on my return to Conewago, was read with great interest, and handed about from one to another, till at last (when I wanted it back,) it could no longer be found, in short it was lost and I had unfortunately neglected to take a copy of it.—And now, after a lapse of 42 years you could hardly expect, that I could bring back to my memory, the whole well connected history of those surprising facts, and only remember a few detached facts, some of which may prove interesting to you. The first beginning of this business, was a destruction of property, by clipping, burning and removing, all done by invisible hands. Mr. Livingston applied to, first, his Lutheran minister, for help, but he having candidly confessed his want of power, he applied to Protestant ministers of different denominations, some of whom promised relief. Among them a Methodist preacher, who went to Livingston's house, accompanied by some of his congregation, here they begun to pray and bawl, but was soon silenced and driven away by a shower of stones thrown amongst

them by invisible hands. After trying ministers in vain, old L., applied to a conjurer, in the South mountains, who promised to banish the evil spirits, if he (L.,) would pay him a certain sum of money, on the spot. L., very wisely refused, paying him any thing beforehand, but promised him double the amount, if he would perform the job. The conjurer would not agree. Poor L., went home much dejected and in consequence of so many disappointments, almost came to the conclusion, that Christ had no longer any true ministers on earth, and that those, who pretended to be such, were only imposters, he was determined henceforward never to apply to any one of those calling themselves ministers of Christ. A Roman Catholic peddlar, who happened one night to stop at L's., and who was much distressed by the noise which prevailed, almost the whole night at Livingston's house, tried to persuade L., to send for a Catholic priest; but he answered very quickly, that he had tried so many of these fellows he was not going to try any more of them. Your worthy father, Richard McSherry, was one who overcame L's. obstinacy so far, as to permit him, to bring a priest to his (L's.) house. With a

good deal ado, Mr. McSherry prevailed on the Rev. Dennis Cahill, to attend at L's.— During his first visit, Mr. Cahill only said some prayers and sprinkled the house with holy water, on his going away, having one foot over the door sill and the other inside, yet, suddenly a sum of money, which had disappeared from out of the old man's chest, was by invisible hands laid on the door sill between the Priest's feet, and beside, the house for several days became quiet. After awhile the noise and destruction beginning again, the Rev. Mr. Cahill paid them a second visit, celebrated mass, instructed them in the Catholic faith—and finally the work of destruction ceased. During one day at a tea party in Martinsburgh, an old Presbyterian lady who was one of the invited, told the company what was going on at Livingston's. To satisfy her curiosity she went to Livingston's house; however before entering in, she took off her new black silk cap, wrapped it up in a new silk handkerchief — and when she opened it, she found her cap cut into narrow ribands.

If any more circumstances come to my recollection I shall communicate them to you.

Oh how happy I would be if I could come to see you, but my age, (nearly 69,) and my pecuniary embarrassments forbid it. Since 1807, when the government of Russia passed a decree against me, robbing me of the whole of my father's property in punishment of my turning to the Catholic faith, I have passed these last 32 years of my life in struggling to discharge my debts, which in 1807, amounted to $20,000, and are yet above $2,000, God grant that I may live to see them paid. To accomplish so desirable an object I am obliged to live very economically and to avoid all superfluities.

I have a great many of your relations in my congregation. If you would undertake a journey to this place, you would find yourself quite at home and what would surprise you, you would find yourself altogether in a Catholic country without any mixture of Protestants.

Now I have answered all your inquiries, I therefore conclude with assurances of the great respect and affection with which I remain, my dear child,

Your most humble servant and friend,

DEMETRIUS A. GALLITZIN.

In one of his publications the Rev. Prince alludes in the following words to the facts and circumstances stated in the above letter:

"I am acquainted with a very respectable man, formerly a Protestant, whom this acknowledged want of power in his minister, caused to forsake the pretended reformation, and with his whole family, to embrace the Catholic faith. For a considerable length of time he was persecuted, and his property destroyed by the agency of evil spirits; the clothes belonging to him and his family, were seen cut to pieces by invisible hands, stones were seen moving across the room held by invisible hands; fire bursted repeatedly from out their beds at broad day-light—strange and frightful apparitions and strange noises, terrified them very often at night.

The good old man reading in his bible that Christ had given to his ministers power over evil spirits, started from home to Winchester, in Virginia, and having with tears in his eyes, related to his minister (S——t,) the history of his distress, losses and sufferings, begged of

him to come to his house and to exercise in his favor the power which he had received from Jesus Christ. The parson candidly confessed that he had no such power. The good old man insisted that he must have that power, for he had found it in his bible. The parson replied, that that power only existed in old times, but was done away now. The old man, though living in this "*enlightened age*," had not sagacity enough to understand the distinction between *old* times and *new* times, but according to your ministers, believed nothing but what he found in his bible. He therefore, rationally concluded that parson S——t could not be a minister of Christ, and having left him, he applied to other persons calling themselves ministers of Christ, some of whom promised him relief. They came, prayed and read; but they prayed and read in vain. Finally the old man having (through the means of a respectable Catholic neighbour) obtained assistance from a real minister of Christ, found the relief for which he had prayed so fervently and soon afterwards became a most edifying member of the Catholic Church.

Your minister would laugh heartily if you should relate the above facts, for with wise men of our *enlightened age*, he has peremptorily decided that miracles, &c., &c., are no longer necessary, and of course they have ceased. Since when, I did not learn ; nor did I ever find any passage in Scripture which authorizes the belief that miracles should cease altogether, or that evil spirits should never have it any more in their power to molest the bodies and property of men, as they used to do during the life-time of our Saviour and even after his resurrection." *Acts* v, 16.

(Postscript to Gallitzin's " Letter to a Protestant friend on the holy scriptures.")

A curious circumstance at the commencement of the Reverend Prince's missionary career.

Conewago was the starting point whence he went forth to evangelize and catholicise different sections of Maryland and Virginia, and he returned at the end of his spiritual campaign to this same place, which was his nominal re-

sidence until he finally chose the Alleghany mountain for the portion of his inheritance.—He made many excursions into Virginia which then was a most dangerous State for a Catholic priest to enter, his life was perilled. Before the Rev. Gallitzin's time, it seems, that that part of it bordering on Maryland was occasionally attended by an Irish priest, named Cahill. There lived near Martinsburgh a Lutheran family of the name of Livingston. It would seem that some very singular occurrences took place at the residence of Mr. Livingston, strange and alarming noises were heard, his property injured, his cattle destroyed, many articles of household furniture displaced, removed, an invisible hand with a shears or scissors went through the house cutting up the ward-robe of the family,* clipping the bedclothes, quilts, &c. This continued for a long time. At length Mr. Livingston was induced by some of his neighbours, to call in the ministers of the gospel, but matters became worse

*A stream of water running near the former residence of the Livingston's, is called to this day "Clip Creek" on account of the circumstance mentioned. Some of the clipped blankets or pieces of them were kept and shown at Conewago for a long time.

after he did so. He was advised at last to try a Catholic priest. The Reverend Mr. Cahill visited the annoyed abode, said mass there, and the work of terror and destruction ceased, and Livingston "and his whole house believed." They became Catholics.

The Rev. Prince Gallitzin, on hearing of this singular transaction, went from Conewago to the scene of this event. He spent a long time investigating the affair, and drew up an account of it which he brought back with him to Conewago, but which is now unfortunately lost. He was satisfied that it had a respectable foundation. He alludes to it in one of his works. Many years afterwards a lady of a most respectable old Catholic family living in Martinsburgh, wrote to the Rev. Prince, to favor her with an account of this affair. It is to her request that we owe the preceding letter, which the Rev. Prince sent her. He was by no means credulous. He was gifted with rare acumen. And like all enlightened converts came over to the Catholic Church, only after the profoundest conviction, as his great sacrifices show. We give the letter for what it is worth. It will at least relieve the gravity

of the "Memoir." Let every one judge for himself. Those "were added to the Church, who were to be saved."

In a letter to the same lady, the Reverend Prince, says: "Mr. Livingston moved from Virginia to Bedford county, Pa., about twenty miles from here (Loretto,) where he died in the Spring of 1820. I had mass at his house repeatedly, he continued to the last very attentive to his duties but did not receive the last rites of the Church in his last illness, which carried him off too quickly, to afford any chance of sending for a priest.

Established, 1837.

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